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Nineteenth century

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CHRISTIAN MEMORIALS

OF THE

NINETEENTH CENTURY;

OR,

SELECT EVANGELICAL BIOGRAPHY

FOR

THE LAST TWENTY-FIVE YEARS.

COLLECTED AND CONDENSED BY

ALFRED BISHOP.

"Præcepta docent, exempla movent."

"Wherefore, seeing we are compassed about with so GREAT A CLOUD OF WITNESSES, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto JESUS."

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1826.

TO

THE REV. WILLIAM EVANS BISHOP,

OF SIDBURY, DEVON,

This Volume,

IN GRATEFUL RECOLLECTION OF THE BOUNDLESS

OBLIGATIONS

DERIVED FROM HIS EXALTED WISDOM

AND TENDER SOLICITUDE

DURING THE PERIOD OF YOUTH,

AND

AS A SLIGHT TOKEN OF THE PROFOUND REVERENCE

AND LOVE

WHICH EVERY SUCCEEDING YEAR HAS TENDED TO

CONFIRM,

IS MOST AFFECTIONATELY INSCRIBED

BY HIS DUTIFUL SON

AND OBEDIENT SERVANT,

THE EDITOR.

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PREFACE.

The following collection of Memoirs owes its origin to the fact, that amidst the multitude of biographical works which have of late years issued from the press, none, with which the Editor is acquainted, has limited its range to a precise period of modern history; but they have in general gone back to a remote antiquity, for lives already familiar to the public; while those of more recent date have been either wholly omitted, or superficially described. The illustrious examples of holiness and wisdom, which are supplied by the records of past ages, cannot indeed be too frequently exhibited to the admiration of their descendants. But it is, at the same time, highly important to demonstrate, by instances nearer our own time, or even contemporaneous with ourselves, that as the principles of evangelical religion are in themselves

the same,---the same in the nineteenth century as in the primitive age, or in the glorious period of the Reformation,---so they continue to exercise an undiminished energy, in elevating the character through life, and in supporting under the final conflict.

Besides---to employ the language of a distinguished living writer*, "It is a homage due to departed worth, whenever it rises to such a height as to render its possessor an object of general attention, to endeavour to rescue it from oblivion, that when it is removed from the observation of men, it may still live in their memory, and transmit through the shades of the sepulchre some reflection, however faint, of its living lustre. By enlarging the cloud of witnesses with which we are encompassed, it is calculated to give a fresh impulse to the desire of imitation; and even the despair of reaching it is not without its use, by checking the levity, and correcting the pride and presumption of the human heart."

The present moment, likewise, appeared peculiarly suitable for a work like the present;

---

* Mr. R. Hall.

the first quarter of the current century having just elapsed, during which so many "of whom the world was not worthy," have "fought the good fight," and "kept the faith," and "finished their course."---Such have been the motives which prevailed with the Editor to undertake the labour of collection, arrangement, and publication, connected with the following pages.

In accomplishing his plan, he has, of course, been necessitated to adopt, in some cases with no little difficulty, the principle of *selection*;---in which he has aimed at presenting to the reader a constellation of greater and lesser luminaries,---but all shining with the mild and useful splendour of wisdom, purity, and benevolence. He has, after all, found himself compelled to exclude many a name of perhaps equal excellence with those to which he has given insertion;---names which might, in case either of an enlargement of the present volume, or of the addition of a second, to complete his original design, be profitably introduced.

In conclusion,---he has only to address the reader in the language of the amiable Archbishop Leighton, who, on sending Valerius

Maximus as a present to a friend, says, "I conceived it would cloy you the less, because it is of so much variety of selected examples, and the stages are so short, you may begin and leave off where you will, without wearying. But when all is done, there is one only blessed story, wherein our souls must dwell and take up their rest; for amongst all the rest, we shall not read---'Venite ad me, &c.'---'Come unto me, all ye that labour and are heavy laden, and I will give you rest;' and never any yet that tried him, but found him as good as his word: to whose sweet embraces I recommend you, and desire to meet you there."

RINGWOOD,
April 15th, 1826.

CHRISTIAN MEMORIALS,

&c. &c.

THE REV. JOHN ERSKINE, D. D.

If honourable birth and personal endowments,---if amiable manners and extensive benevolence,---if early and exemplary piety, and unremitted zeal during a long and laborious life,---if any, or all these qualities combined, can give weight and interest to character, Dr. John Erskine must be ranked among the most eminent persons of the age in which he lived.

This excellent man was descended from two of the most ancient houses in the peerage of Scotland, and his nearest relations belong to some of the most distinguished and respectable families of that country. His father, Mr. Erskine of Carnock, who will always be mentioned as a man of superior worth and eminent talents, was an advocate at the Scotch bar, and, for some time, Professor of

Scotch Law in the University of Edinburgh. His "Institutes of the Law of Scotland," in five folio volumes, as a book of authority and of profound information, is well known to have placed his name among lawyers of the first rank.

Dr. Erskine was the eldest son of this respectable man, and will be allowed to have added, in no small degree, to the honour of his family. His noble soul animated a feeble and slender body; and yet, through the goodness of Providence to the church and to the world, he was enabled to sustain many severe shocks of adversity, and was preserved with his faculties unimpaired, till he had outlived almost all his contemporaries.

Dr. E. feared God from his earliest youth. Even when at school, though he excelled as a scholar, he had a settled delight in the duties of devotion, and in reading and studying the word of God; and as it points out the tendency of his mind, it is not unimportant to mention, that in these favourite exercises he was frequently employed while his class-fellows were engaged in their youthful amusements.

In choosing the ministry of the gospel as the profession in which he was ambitious to employ the talents which God had given him, it is manifest that his motives were of the purest kind, and that he sought not the

advantages of this world, but "the profit of many, that they might be saved." This choice did not at first meet the views of some of his respectable relations. They recommended to him the study and profession of the law, as more suitable to his rank in life, and as opening to him a surer prospect of acquiring the distinctions to which it entitled him. To enlarge his stock of knowledge, as well as to gratify their wishes, he submitted to receive an education for the bar; and there is no doubt, that, from this circumstance, he derived considerable advantages, of which he availed himself through life.

But theology was all along his favourite study. He adhered firmly to his purpose, unshaken by the view of any worldly disadvantage he could sustain by means of it; and when he obtained a licence to preach the gospel, which was in 1742, one of the first texts from which he preached was this,---"I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness." He was full of this sentiment, and never departed from it; persuaded not merely that true religion is the only source of substantial and permanent enjoyment, but that the meanest office of usefulness in the church of God, is in itself highly honourable; and that in respect of dignity, of utility, and of

personal satisfaction, the ministerial function, rightly discharged, is to be placed above the most splendid secular employments.

He was ordained a minister of the gospel, and became minister of the parish of Kirkintullock, in 1744. In 1753, he was translated to the borough of Culross; and was brought from thence to Edinburgh in 1758, where he was appointed minister of the New Greyfriars' Church, and afterwards of the Old Greyfriars', in conjunction with the celebrated Dr. Robertson, who had been his fellow-student.

At these different places he enjoyed the esteem and affections of his people. They were proud of having a man of his rank, piety, and learning for their minister, and deeply lamented his removal from them. They were delighted and improved by his instructions in public and in private; and the poor and distressed of every condition, who had been relieved by his charity, or consoled by his sympathy and advice, loved him sincerely, and long after spoke of him with gratitude and respect. His attention to the duties of the pastoral office was exemplary, and such as could not but secure the attachment of a discerning people. He was ever ready to assist them with his counsel; he grudged no time, and declined no labour that could be employed in their service.

While he faithfully discharged the laborious duties of the ministerial office, he was not negligent of literary studies. They were not permitted to engross much of his time, but they did not pass without a proportionable share of regard. Of this many proofs might be given. We shall, however, only mention two:---the first is, that no books of merit, either on subjects of literature or science, were published, which he did not read; and that as he obtained the earliest information of the state of knowledge abroad, so many foreigners, of eminence for their piety and learning, were indebted to him for copies of new and valuable British works, of whose existence they often received the first intimation by the arrival of his present. But besides this fact, we have another evidence of the same truth, equally indubitable, and not less to the Doctor's honour,---namely, his own publications. Whoever reads his discourses, which, in purity and energy of style, no less than in precision of thought and originality of sentiment, may challenge a comparison with any contemporary sermons, must be sensible that their author, whose education had been completed sixty years before their publication, must have paid no common attention to literary composition; who could watch the variations of taste, keep pace with its improvements, and adapt his

productions to the style of the day. But this conclusion, honourable as it is to his memory, is short of the truth. His labours contributed to accomplish that remarkable revolution, which in the course of his public life, took place in the literature of Scotland. In the detached sermons which he printed when a country-clergyman, there was a propriety and correctness which had never been exhibited in any religious productions of North Britain, and which was scarcely surpassed in the English language at that time. His Theological Dissertations, which appeared so early as 1765, contain several masterly disquisitions on some highly interesting branches of divinity.

Indeed, as has been already hinted, with him learning was only the handmaid of religion. He gave the latter the first place in his regard, and cultivated other pursuits only so far as they qualified him for the more competent discharge of his pastoral functions, and enabled him to promote, with greater success, the eternal interests of man. These were the objects, towards the accomplishment of which he directed every power of his mind; and nothing on earth ever gave him purer satisfaction, than to see the salutary effects of his own ministrations, or to hear of the progress of religion in foreign parts. About the time that he obtained licence, a remarkable concern for religion had

appeared in the States of North America. To obtain the most early and authentic intelligence relative to that great event, he commenced a correspondence with the principal agents in that affair. Nor was his epistolary intercourse confined to American divines. He soon established a communication with several men of distinguished piety on the continent. This correspondence, which he assiduously cultivated during the whole of his long and laborious life, was at last carried on with many of the successors in the third and fourth generation, from his first correspondents. Besides requiring much time to answer the numerous letters he received from abroad, his acquaintance with foreigners multiplied his labours in another respect. In consequence of having thus rendered himself so extensively known, and of his general character being so high, the friends of many eminent deceased divines were solicitous to put the manuscripts of their relations, which had been intended for the press, into his hands. The trouble which attended the revisal and correction of many of these publications, was immense. But his active and benevolent spirit shunned no toil that promised to be productive of general good. To his voluntary labours in this way, the religious world is indebted for the greater part of the works of Presidents Edwards and Dickenson, of Stodart, and of Frazer of Alness.

Such was his desire to obtain information of the state of religion, morality, and learning, that, besides this correspondence with foreigners, which he had early established, and constantly maintained, at a very advanced period of life, by his own private application, he made himself master of the Dutch and German languages. These opened to him treasures of which he had hitherto but little knowledge. The fruits of his labours in these fields soon appeared in the first volume of "Sketches and Hints of Church History, and Theological Controversy," chiefly translated or abridged from modern foreign writers, Edinburgh, 1790. A second volume was published in 1797.

His zeal to advance the interest of religious truth, led him likewise to take a principal share in the business of the Society in Scotland for Propagating Christian Knowledge, of which, so long as his strength remained, he was an active and useful member. When, through the infirmities of age, he was unable to attend its meetings, such was the confidence which the directors had in his information and judgment, that when any difficulty occurred in the management of its affairs, they were in the habit of consulting him at his own house.

His feeble bodily constitution soon felt the approach of old age. For many years, his appearance was that of a man whose strength was gone. For several winters he had been unable

to preach regularly, and for the last thirteen months of his life, he had not preached at all. Before he was entirely laid aside from public duty, his voice was become too weak to be distinctly heard by his congregation. Still, however, the vivacity of his look, and the energy of his manner, bespoke the warmth of his heart, and the vigour of his mind. His mental faculties remained unaffected by his bodily decay. His memory was as ready, his judgment as acute, his imagination as lively, and his inclination for study as strong, as in his youthful years. To the last hours of his being, he was busily employed in those pursuits which were the business and pleasure of his life.

While thus actively and usefully employed, his life was fast hastening to a close. No acute disease announced his dissolution; his death was sudden, but easy and gentle. In the circumstances of it, the words of Dr. Young seemed to be realized:

> "———Heaven owns her friends
> On this side death, and points them out to man."

On the 18th of January, 1803, he was occupied till a late hour in his study. About four o'clock in the morning of the 19th, he was taken ill. The alarm was immediately given to his family; but before they could be collected around him, he expired.

THE REV. JOHN EYRE.

The Rev. John Eyre, of Homerton, near London, was, in his day, "a burning and shining light;" his life was employed in the uniform pursuit of the great object which engrossed his heart, the glory of his crucified Lord. Holy zeal was the prominent feature of his character. It was not the spirit of party, but liberal and amiable. Nor was it confined, in its exercise, to his own congregation; but meditated schemes for the general increase of the Saviour's kingdom.

The first thing of public notoriety in which he engaged, was the Evangelical Magazine. He had observed the high degree of importance which, even at that time, periodical publications had obtained in the world, by their extensive circulation. Philosophers and politicians had availed themselves of this aid, to extend the boundaries of science, or strengthen the interest of party. A periodical

publication exhibits a mode of instruction, with which the world was formerly unacquainted; but since it has been adopted, it has produced a surprising revolution in sentiments and manners. Perceiving that a certain description of writers, by monopolizing a work of this kind, had made more converts to their opinions, and done more mischief to the cause of vital religion, than the folios of Socinus, or the laboured productions of his more infidel followers, he justly concluded, that an engine, so capable of a destructive or a salutary tendency, ought to be applied for evangelical purposes; remarking, that should the servants of Christ neglect the use of those means which circumstances had rendered favourable for the propagation of scriptural sentiments, it would argue a criminal supineness, or a total indifference to the best interests of society. Of this indifference, he found no reason to complain. No sooner was the nature and design of the work made public, than Mr. Eyre received the warmest encouragement from his brethren in the ministry. It was agreed, that the editors of such a work should be composed of Churchmen and Dissenters of different denominations; uniting their efforts in the common cause of gospel-truth; and, at the same time, diffusing liberal sentiments, wheresoever the providence of God might

direct their "little confluence of Christian doctrine and Catholicism to wind its peaceful and salutary course." Pecuniary reward was abandoned, when they resolved to devote the profits to alleviate the distresses of widows of Evangelical Ministers.

In July 1793, their first Number was published; and in the preface to the volume of the following year, they had to acknowledge the Divine goodness for an extensive circulation of their work. Under the auspices of heaven, it has since increased its sale to a prodigious extent, and has been productive of the most extensive and important benefits to the Christian world.

Scarcely had the Magazine been published one whole year, before a paper appeared in it, written by one of its first editors, the Rev. David Bogue, addressed to the Evangelical Dissenters, calling upon them to unite in exertions for evangelizing the poor heathen; and concluding with a particular exhortation to the ministers of the metropolis, "To consult together on this important subject; and, without loss of time, to propose some plan for the accomplishment of this most desirable end." This address gave occasion to various private conversations on the subject. At length, on the 4th of November, 1794, the first meeting, with a view to forming the

Missionary Society, took place. It was a small, but glowing and harmonious circle of ministers, of various connexions and denominations; and in this number was Mr. Eyre. The active part he took in the formation of this Society, and the steady zeal he manifested towards its important object, are well known to thousands.

At the first yearly meeting of the Society, when they declared their unanimous approbation of the design to establish a society for sending Missionaries to heathen countries, an overpowering pleasure attended in the breasts of many, on the passing of that important resolution. Mr. Eyre, when words, almost interrupted by joy, "found out their way," introduced a plan, which had been proposed for the consideration of the meeting, by a series of historical observations, pointing out the analogy between the first propagation of the gospel by the Apostles and others in the early ages, and the work then in view; and explaining the manner in which Christianity had been in later ages introduced into some countries, formerly Pagan;---together with an account of missionary attempts since the period of the Reformation. Of all objects, this engaged most of Mr. Eyre's zealous attention, in discharging his duty as a director, and afterwards as the secretary of this Society. He was "in weariness and painfulness, in

watchings often, in fastings, and in cold." Many ardent prayers did he put up to the great Head of the Church for its success;---prayers, which now eminently appear to have been heard and answered;---and from his letters to the missionaries, it might be perceived how much his heart was occupied in this work.

At the formation of that institution, a hope was indulged by its members, that salutary effects at home would be seen to arise from such combined benevolent exertions. In this they were not disappointed. Many thousands hear the gospel in villages and towns, where it was not preached before the formation of this society. Mr. Eyre, in particular, besides his perpetual attention to this society, in the year 1796, formed another, composed of five or six affluent and pious individuals, of his own congregation, for the purpose of propagating the gospel at home, in villages or towns, notorious for their ignorance and vice. This society, of which he was the secretary and treasurer, fixed its attention on a part of the county of Hants, where it was productive of great good.

Useful as this institution then was, he projected a plan to enlarge its sphere of action and utility, in a very considerable degree, by founding a seminary for the education of young men, designed to act as itinerants, or

in breaking up new ground in which to sow the seed of the kingdom. In the execution of this plan, he was assisted by his friends, and particularly by Mr. Hanson and Mr. Townsend: the latter of whom generously agreed to give 500*l.* per annum during his own life; and to pay, by instalments, or give by his will, the principal sum of 10,000*l.* for the same purpose. This institution has, since Mr. Eyre's death, been conducted for many years, by the Rev. G. Collison, at Hackney, with great and general usefulness.

His eager activity to be useful, often urged him beyond the powers of a body, enfeebled by labour and disease. The sword was too sharp for the scabbard; his vivid feelings and exertions shook the tabernacle of clay; and his spirit was plumed for flight to the eternal rest. He never looked on death with dismay,—but "as a consummation devoutly to be wished." His increasing cares and pursuits, more abundantly to diffuse the gospel of the grace of God, overwhelmed a frame become broken, yet exulting in the pleasure and prospect of doing good, and he died just at the moment when the great object of his heart appeared ready to be accomplished. His last hours displayed the triumphs of faith, and amidst every endeared attachment, and the love of all his brethren, he meekly bowed his head on the bosom of his Lord, March 29th, 1803.

THE REV.

EDWARD DUDLEY JACKSON.

GLANCING at the family of this man of God, we are struck with the vicissitudes of human affairs. He was paternally descended from a very respectable family:—his grandfather was a beneficed clergyman, chaplain to the Prince of Wales, (the father of George III.) and master of a free grammar school in the metropolis. He married a lady of large fortune, by whom he had only one child, Mr. Warburton Jackson, the father of the subject of this memoir, who, with Mrs. E. Jackson, his mother, survived this, the eighth of sixteen children, and the only one who reached the age of twenty months. He was called by his mother's family-name, Dudley; Mrs. Jackson being descended from an ancestor of the present Lord Dudley. Mr. and Mrs. Jackson's union took place with more flattering prospects than they lived to realize. They soon proved that riches take to themselves wings and flee away; their property

being reduced by entering into trade which proved unsuccessful. This circumstance proved the source of frequent regret to their son, it having deprived him of that education he might otherwise have enjoyed. When six years of age, through the interest of a nobleman, he had the promise of a presentation to the Blue-coat School. Providence, however, had determined otherwise, that his future advancement might appear to be of God; for disappointment took place, from his not having fully attained his seventh year when the vacancy occurred. The promise of admission the next Easter was, indeed, renewed, but never fulfilled.

He appears from his infancy to have been of an inquisitive, reasoning, and solid turn. He was early impressed with veneration for the Deity, and attachment for worship. At an almost incredibly early age, he voluntarily and constantly attended divine service twice a day, at St. George's Church in the Borough, (very near to which he lived,) taking a prayer-book with him, and conducting himself as orderly as if he had attained to mature age and understanding. At four years old, he went one sacrament sabbath by himself; but instead of leaving with the congregation, he remained with the communicants, to the no small alarm of his mother, who, making

ineffectual inquiry for him, concluded he was stolen. From this fear she was happily relieved by his return with the beadle, who stated, that at the earnest solicitation of the child, the minister was prevailed on to allow him to be present; that he went to the table with the communicants, and kneeling with them, partook of the bread; but was omitted in the handing of the wine, "because," said little Jackson to his mother, "from being so small, I was overlooked by the clergyman." He was accustomed, at this period, to bring home the text and parts of the discourse; would be very frequent and fervent in private prayer; and, to use the apostle's expression, afterwards adopted by himself, he was, "as touching the law, a Pharisee."

The dispositions and impressions of which he was now the subject, excited in his pious parent the fond hope of seeing another Timothy, fearing God from his youth; but the apostolic remark was soon verified, "Evil communications corrupt good manners." He no sooner mingled with a herd of boys, than he became acquainted with a host of sins; and the plant, which in better soil and tillage had promised such an ample store of fine fruit, soon began to shed untimely leaves.

His time being now divided between a shop of profane workmen and a school of mischievous

boys, he soon lost all serious impressions; but was preserved from plunging into very gross immorality. The profanation of the sabbath, and an attendance on the amusements of the stage, appear to have been his ruling vices. A very great fondness for being on the water, though it had twice nearly cost him his life, proved a strong temptation to the former, while the nearness of his residence to the theatres, and his being employed in dying for the actors, gave him frequent opportunities of indulging his inclination for the latter. On one of these occasions, a slip of the foot precipitated him into the Thames from a float of timber on which he was entertaining himself, when he twice sunk in a very narrow opening between it and a barge; but providentially rising perpendicular a third time, he seized the boat, and was saved. At another time, while swimming in the Hyde-Park Canal, and completely beyond his depth, he was snatched from death by the humanity of a passing stranger, who plunged in to assist him. So thoughtless, however, was this youth, and so insensible was he either to the danger he had escaped, or the gratitude his rescue demanded, that he was no sooner out of the water, and found himself on the opposite bank to his clothes, than, to avoid a longer route, he plunged in again, and reached them in safety.

About the sixteenth year of his age, he was one Lord's-day pursuing his pleasure, when seeing the people go into church, where the Rev. Mr. Foster was preaching, he turned in with them, and a part of the discourse made a deep impression on his mind. This, however, did not at first prevent his visits to the play-house; for having mistaken the sentiment of Dr. Watts, that "Religion never was designed to make our pleasures less," he endeavoured to reconcile his attendance upon these opposite places, till what he heard in the one produced a complete disgust with the productions of the other. He took his final leave of the theatres, on the perusal of a pamphlet which he was at first reluctantly persuaded to look at by a serious friend who was printing it, and from whom he afterwards, with avidity, obtained the remaining proof-sheets as fast as they came off. Thus God was pleased to illuminate his understanding, to bring him to the knowledge of himself as a sinner, and to acquaint him with Jesus Christ as a Saviour. He was neither led long nor far about Sinai, nor was he ever exercised with many perplexing doubts. He grew rapidly in grace; and appeared like another John, leaning on his Master's bosom, favoured with peculiar access to his heart, and grew in the knowledge of his word. Old things now passed away, and

in Christ Jesus he became a new creature. Possessing a new nature, new appetites, and new desires, he found, in the preaching of Messrs. Foster, Cecil, and some others, the food he wanted. But food is not the only requisite; babes in grace, as well as in nature, need a nursing parent. This he was also provided with, in the acquaintance of a "mother in Israel," whose heart and house were open to God and to his people. She possessed a discerning spirit, and discovered in young Jackson, talents that promised future glory to God, in usefulness to his church. To her he frequently resorted, and benefited by her counsel. On one of these occasions she insisted on his praying with her. Startled at the request, he refused; but she was firm, and resolved to accept no excuse. On hearing him, she was confirmed in this unexpected opinion. She next persuaded him to engage in a select company who assembled at her house for prayer and exhortation. With this society he met constantly, sometimes praying, but never attempted to speak till one evening, when, being disappointed of their speaker, the old lady fixed upon Mr. Jackson to supply the lack of service. A call so public and unexpected overwhelmed him for a time; but all waiting in silence, and every eye being fixed upon him, he felt the attempt a duty; and

intreating the Lord for assistance, he addressed them in such a way, as left no hesitation on the mind of any present, respecting his fitness for the work of the ministry.

He was now about eighteen, and no longer permitted to inclose his light in a bushel; but continued to preach in London, and its environs, till the expiration of his apprenticeship; before which, he had attracted the attention of the Rev. John Townsend of Rotherhithe, Mr. Aldridge of Jewry Street, and other respectable ministers, whose pulpits he frequently filled, to the edification of their hearers. As soon as he was at liberty from his master, he accepted an invitation from Bromyard, in Worcestershire, where he remained about ten months,—and left the congregation much increased, and the church very desirous of his taking the pastoral charge of them. During his residence at Bromyard, he frequently visited Worcester; and the savour of his labours in that city continued long to be remembered by many with pleasure and gratitude, as having led to the permanent revival of evangelical religion in the congregation to which he occasionally ministered.

At the close of 1790, he visited Bristol Hot Wells; and supplied Hope Chapel, where he had an unanimous invitation to settle; but conscientious motives induced his declining it, as

he from principle dissented from the ceremonies, as well as government, of the Established Church.

Early in the year 1792, he rather accidentally visited Yeovil, in Somersetshire, having spent most of the intermediate months very usefully at Cradely, in Worcestershire, and a few in Ireland. While he laboured in Somersetshire, there was a great revival of religion: a new meeting-house was erected and filled; and he twice received an united call, and intended to accept it; but the unexpected disclosure of sentimental difference, in a few individuals of the church, determined him otherwise. — In October, he spent a single sabbath at Warminster, where neither his person nor name were known when he entered the pulpit; but his first sermon was blessed to two persons, who became ornamental members of the church; and such was the general sentiment, that many observed,---" If this man be not to settle, and live, and die among us, we hope we shall never hear him again." He was, ultimately, ordained at Warminster to the pastoral office, November 9, of the following year.

Previously to his settlement here, the interest was reduced very low, and the church divided; but under his ministry, by the uniting influence of the great Head of the Church, they soon became a harmonious body; and the congrega-

tion continued to increase till the old inconvenient house gave place to a new, neat, and spacious building, which was erected by the exclusive efforts of the people themselves.

So soon as he thus became settled, he applied himself with great assiduity, to increase his mental stores; and his mind rapidly expanded. At home, he continually grew in the affections of his people; and abroad, he stood high in the esteem of his neighbouring brethren in the ministry. But it is not in the study alone the man of God is to be thoroughly furnished to every good work; he must pass through the fiery ordeal: and as he enjoys comforts in common with men and Christians, so it is necessary he should be exercised with trials similar to their's, that he might be able to mourn with those that mourn, as well as to rejoice with those that rejoice. Accordingly he was exercised with many and severe strokes of affliction in domestic life, which were deeply felt by a mind possessing, as his did, exquisite sensibility; and yet, through the power of divine grace, "In all this he sinned not, nor charged God foolishly:" but restless nights and hard study impaired his nervous system, if not his constitution, and occasioned a slight paralytic stroke while in the pulpit, which excited considerable alarm among his friends. He continued, however, to labour with increasing proofs of

usefulness, till the month of June, 1803; when he was attacked with dizziness and faintings, accompanied by symptoms of general debility. He, nevertheless, preached as usual three times on the sabbath, and twice besides in the week, till finding his complaints increasing, he took the opinion of a physician, but did not fully communicate it to any one, having been recommended to discontinue preaching; an idea so unpleasant to his mind, that shortly after, writing to a friend, he says, "It is of all trials the most painful to me; I am even now (the physician's opinion having been corroborated) afraid to give it up, and think I should prefer dying in it, to living out of it." He was prevailed upon to try the effects of sea breezes and bathing, but in vain. His symptoms, on returning home, became more serious; but he was not apprehensive of his approaching dissolution till within twelve hours of death. On recovering from a convulsive fit in the afternoon, he blessed God for so good a night; and observing the light, inquired the hour; being informed it was half-past two;—"Is it sabbath afternoon still? how long have I been asleep?" Learning that it had been but a few minutes, he observed, "How strange I should feel refreshed." A friend took this opportunity of apprizing him of his state, and noticed to him that he would soon enjoy a new sabbath: he

answered, "Not so soon, perhaps, as you expect;" but the opinion being acquiesced in by another friend, he replied immediately,

"If sin be pardon'd, I'm secure,
Death has no sting beside;
The law gave sin its damning power,
But Christ my ransom died."

He then broke forth in a highly evangelical and experimental strain, encouraging his surrounding friends to stand fast in the good ways of God. As frequently as his breath allowed him, he continued to animate his attendants, especially those who were members of his church; observing to them, the ground of their hope must be the same as his,—the blood and righteousness of Jesus Christ: he added, "Oh live near to God, that is the way to live comfortable, and die happy." Sometime after, seeing him unappalled by the rapid approach of death, one of them inquired into his present views of the gospel; he answered,

"Firm as the earth thy gospel stands," &c. &c.

One saying, "How blessed it is to have nothing to do in a dying moment!" he replied, "If I am saved, it must be as a poor sinner, by grace alone." In the evening, one of his deacons inquired if he preferred any text, from which his death might be improved to his people; he said, "No;" but pausing a moment, added,

"except that which has been my living doctrine, and is now my dying hope: 'It is a faithful saying,' &c. Give my love to my church, and say, that I wish them a better and more faithful pastor." His convulsions now succeeded quicker, and with greater violence; nature continued to struggle, and grace to triumph. A few days before, he had said to a friend, "I do not wish the stroke lighter;" and in his last minutes, on telling another that he had never before known bodily affliction, he added, "He will not always chide," &c.

At his urgent request he was again assisted to his chair; and when seated, he said, "Once more, and I shall cease to trouble you,—you take great pains to keep a worthless creature here, but it is in vain.' As he was guided back to his bed, he prayed, "O Lord, cut short thy work in righteousness, and let me enter into rest! Lord Jesus, receive my spirit!" On lying down, he looked up on his attending friends, and seeing them much affected, said, "You must be pleased with your Father;" and turning on his side, was again convulsed, and received the accomplishment of his last petition; thus illustrating his own remarks on a funeral occasion, that the departure of good men naturally tends to impress us with the vanity of life,—to convince us of the worth of religion,—to affect us with the preciousness of Jesus,—

to deliver us from the fear of death,—and to animate us in the expectation of eternity.

Grace in the heart, like the process of the laboratory, converts the most deadly poisons into salutary medicine. Strong powers, with impetuous passions, indefatigable diligence, and obstinate perseverance, distinguished the successive stages of Mr. J.'s childhood and youth. These characteristic traits, so dangerous while unrestrained by religion, became, under its benign influence, by separating the evil from the good, most subservient to a successful ministry. While the courage of the lion, and the wisdom of the serpent are retained, the ferocity of the former is converted into the harmlessness of the lamb, and the venom of the latter into the innocence of the dove. Such was the change divine grace effected on Mr. Jackson's mind, that the most intimate friend of his last years never witnessed an ebullition of anger, naturally so prominent in his temper.

In the pulpit he had few equals, and still fewer superiors. Whatever subject he took up, was thoroughly investigated. He read and reflected much; was always full and ready. If in preaching he had a fault, it was excess; and yet his divisions were so just and natural, so comprehensively expressed, and eminently simple, that an attentive hearer could, without pain, carry away nearly his whole discourse. He

was peculiarly happy in exhibiting divine truth in its own most lively colours. At times, his hearers were induced, reversing the apostle's order, to consider eternal things as visible, while they experienced present ones as obscured; and were ready to exclaim, "Let us make tents, that we may abide here." But while the saint was thus carried on the wing of divine contemplation, into the bosom of his Saviour, the sinner's heart was alarmed with fearful anticipations of fiery indignation.

In the neighbouring churches he was highly esteemed for his great prudence and wisdom in council; and among his brethren, the solidity of his judgment, and the urbanity of his manners, gave weight to his opinion, and pointed him out as their adviser in every difficulty.

Full of fruit, in the midst of usefulness, and in the prime of life, he "finished his course with joy."

MRS. MARY BISHOP.

On the 15th of March, 1804, died at Westbury, in Wilts, aged 72, Mrs. Mary Bishop, relict of the Rev. Thomas Bishop, formerly pastor of a dissenting congregation in that town. She had the honour of being related to a family which has furnished the church with many worthy ministers, some of whom officiated in the establishment, prior to the ejection in 1662; and afterwards severely suffered with the ejected during the reigns of Charles and James, till the revolution. Her immediate parents were reputable members of a christian society at Ottery St. Mary, in Devon. Under the superintendence of her mother, a woman of eminent piety in her day, and who, like Dorcas, died amidst the lamentations of the poor, she grew up, from childhood, in the knowledge of christian truths, as well as in the practice of every moral duty. At an early age, she was prevailed upon to

join in the celebration of the Lord's supper; but, as she has often declared, she then knew not the plague of her own heart, nor had any experimental acquaintance with the gospel of Christ. Her religion was the mere effect of education. Not long after her marriage, retired for accustomed exercises on a sabbath evening, a ray of light penetrated her mind, which discovered the method of becoming righteous before God by faith. She welcomed the divine illumination, and was enabled immediately to renounce her legal confidence. In proportion as light increased, the spirit of bondage departed. Her course of practice, as it had been strict, had been likewise destitute of pleasure. An oppressive awe of God had been long the temper of her spirit; it was now tempered with love. As her views of the gospel became clearer, this awe and this love were more justly combined; forming that fear of God which is the true principle of obedience. While she had an habitual and realizing sense of the divine glory, she felt her obligations to divine grace. Solicitous by an universal conformity to his will, to please God, her Father, her Saviour and her Sanctifier, she kept her heart with all diligence; she conscientiously governed her tongue; she closely watched over her conduct. Although, perhaps, she could not be more exact in the performance of duty than

before; yet as her motives and ends were now essentially changed, she enjoyed evangelical liberty. Sensible of personal insufficiency for the preservation and improvement of the spiritual life, she was daily an importunate suppliant at the feet of God. No business, however pressing, would she permit to curtail, much less to set aside the services of the closet. As it was her custom to vent her heart in an audible, though inarticulate voice, her family witnessed the length, and often, indeed, the fervour of her devotions. On the Lord's Day, she gave up herself wholly to divine engagements. From her closet she proceeded to the sanctuary, and from the sanctuary to the closet. In the evening, most generally, for two hours, she was apart with God; reflecting on and applying the word that had been publicly dispensed, and imploring the divine blessing. Aware of the deceitfulness of the heart, she frequently, in her Lord's Day evening retirement, examined the foundation of her hope, or surveyed her temper and her conduct in different cases and circumstances, or pried into the spring of her actions, or formed resolutions of more active service. In passing through the world, she was exercised with a variety of tribulations; but none ever heard a murmuring word. She felt, however, what *she* disapproved. "O what a struggle," would

she at times say, "have I had with myself!" The conflicts of her soul were visible in her countenance. Her ejaculations for help, amid sighs and groans, were easily perceptible by others, but it was in solitude she obtained the needed succour. She departed gloomy, or nearly overwhelmed; she reappeared with a sweet composure; not seldom with a heavenly smile.

That principle which influenced her in personal, actuated her also in relative life. As a christian helpmate to her husband in the ministry, she would be ever exciting him to diligence, pressing him to greater exertions, and encouraging him under the toil of his profession. Happy those ministers, who, in so near a relation, have such fellow-helpers to the truth! Nor less happy those children who have such a parent. Her natural temper was peculiarly gentle and affectionate; but as a christian parent, her natural tenderness did not confine itself to the present interests of her children. She watched the first openings of reason, and took the little one by the hand, discoursing on the authority and goodness of God, the love and redemption of Christ, the blessedness of Heaven, and the way which leads to it; teaching with so much simplicity, admonishing with so much seriousness, reproving with so much gentleness, as to be almost irresistible. Oppor-

tunities of instruction were daily embraced, common incidents improved, every advisable method of usefulness pursued with patience. Her heart was set upon success; and God gave her the desire of her heart. Of six children, four must, in a judgment of candour, be considered at the time of the death, as united with their parents on high. Her affection extended to an only grandchild*, who was then preparing for the ministry. He had been favoured with her teachings, and with her prayers, for many years. On return from the table of communion, about two years before her death, she mentioned, with lively pleasure, that, having there requested of her God his covenant blessing on him, the following words were immediately and deeply impressed upon her mind: "I will be a God to thee, and to thy seed's seed." In the churches with which she was connected, she studied the things which make for peace. The far greater part of her public life was spent in a town which had two congregational societies of the same evangelical principles. It was her concern to maintain harmony between the ministers and congregations. Careful of what dropped from her own lips, she frowned on tale-bearers; and if a report appeared to be well founded, she

* The Editor of these Volumes.

would suggest palliation, or be silent. Harmony and peace were not all she sought: she sought to forward all in the life of God; counselling the perplexed, animating the fearful, cheering the mourner, quickening the slothful, and by serious converse on the truths and precepts of the gospel, aiming to render all more holy and happy. But her chief aim was to impress the youthful heart with sentiments of piety. The young of both sexes, just entering on the world, she seized every opportunity of acquainting with the realities of eternity, the nature and necessity of the gospel-salvation, the felicity of a religious course; and these generous endeavours were conducted with so much ease and sweetness, that even the gayest and most dissipated would not shun her company; would even hear with attention, and express themselves concerning her in the highest terms of esteem and veneration. Her love was not confined to those of her own party: possessed of genuine Catholicism, Conformists, and Nonconformists, Presbyterians, Independents, Baptists, Methodists, were to her names of no importance; modes of administering divine institutions, and modes of discipline, were, in her view, comparatively trifling. In the capacious bosom of her charity, she embraced, with equal warmth, all of every denomination, who discovered a vital know-

ledge of the truth as it is in Jesus; and, devoted to her beloved Saviour, she cordially wished, prayed for, and rejoiced in the success of all missions for the spread of his kingdom, at home and abroad. All who knew her, beheld the eminence of her character; she saw in herself nothing but sincerity: she acknowledged herself an unprofitable servant. Humility shone with distinguished lustre in the whole of her conversation. She often remarked, that her many afflictions had been designed to mortify her pride; and seemed to recollect them with pleasure, under that consideration.

As death is the end of all, it was an event which she steadily kept in view:—she wished to be actually ready whenever the summons should arrive. Returning from the house of God on sabbath evening, March 11th, she complained of illness. Her illness confined her to her bed. Here, her whole attention was fixed on the great transition before her: she surveyed it with sedateness, resting on the promises of God. These, which had been her support through the whole of her pilgrimage, were now more than ever precious. Amidst continual and very acute pain, she passed the hours away in repeating and enjoying them. As the period of her dismission approached, she desired her christian friends

not to pray for her continuance; she longed to depart, and to be with Christ. The last words which she was heard to utter, Wednesday evening, March 14th, (and they were uttered with unusual ardour) were "Mercies! mercies! great mercies!---worlds! worlds!" After this, strength departed, pain gradually ceased, the tongue faltered, and, at nine of the following morning, she fell asleep.

Some, perhaps, may be tempted to consider the above rather a display of what a christian *should* be, than as a picture taken from life. To the circumstantial truth of this narrative, her family, her relatives, and the churches in and near the town where she long resided, could bear ample testimony. It is presented to the eye of the public, as affording an additional instance of the reality and power of the gospel. May Jesus, by whose spirit alone she was made thus to differ *even from the most depraved*, be eminently glorified in her! May he render it a mean of exciting many who are slothful, though sincere, to a faith, a love, an active, persevering zeal, becoming their glorious destiny!*

* Written by the Rev. W. E. Bishop, of Sidbury, Devon, son of the subject of the above Biographical sketch.

THE

REV. EDWARD ASHBURNER.

The Rev. E. Ashburner was born at Olney, Buckinghamshire, October, 1734. His parents, whom he believed to be truly pious, were members of the Independent church in that town, of which the Rev. John Drake was then pastor, and on whom Mr. Ashburner attended with his parents. Mr. A. Sen. was a grazier; and brought up his son to some agricultural business.

Prior to his conversion, Mr. A. pursued sin with eagerness, against the dictates of a religious education, and the expostulations of an enlightened conscience. The first abiding impressions of a serious nature that his mind received, were occasioned by hearing the Rev. W. Walker, the Baptist minister at Olney, deliver an address at the grave; and on whose ministry he attended for some time. He also found considerable benefit from the ministry of the Rev. James Hervey. Though he travelled

on foot eleven miles to hear him, and almost without food, he obtained so much instruction from his preaching, as amply to compensate his toil. When it came to be known that he attended Mr. Hervey, his father, from whom it had been concealed, was much displeased; being prejudiced against that clergyman, because he was, what the world called, a *Methodist*. The good old man was afterwards brought to think very respectfully of the Rector of Weston Favell, in consequence of reading his excellent Dialogues. Mr. A. being, however, brought up a Dissenter, at length joined the church, under the pastoral care of the Rev. Mr. Grant, of Wellingborough, under whose ministry he enjoyed so much pleasure, as to induce him to walk, regularly, not less than eleven miles, in all kinds of weather, to hear him. Once he related to a friend, that after hearing Mr. Grant on a particular subject, and musing on it in the intervals of worship, in the meeting-house, such was the mental refreshment experienced by him, that he would not but have been there, to use his own expression, for his hat-full of guineas.

While he lived at Olney, at one season, being much distressed in mind, he retired to a solitary walk; and drawing near a particular spot, where there was a small well of water, he was led to pour forth his heart before God:

there it pleased the Lord, in a most remarkable manner, to manifest himself to his soul. His doubts were dissipated, and he was enabled to sing of the loving-kindness of the Lord. To this beloved spot he used constantly to repair whenever he visited Olney, tracing by the stream the way up to the well, which has since been enclosed; and here, doubtless, he remembered, like Jacob, where he had "wept and made supplication, and the Bethel where the Lord spake unto him."

At the age of twenty-six, having long entertained a desire to engage in the work of the ministry, he was introduced into the Academy, at Mile-End, then under the care of the Rev. Drs. Conder, Gibbons, and Walker. Here, at first, he met with great difficulty, having been acquainted with no other language than his own, and was nearly on the point of relinquishing his studies. But it was so ordered by Him, who does all things well, that, at this critical season, a young student*, who had been educated from his earliest years in public schools, became intimate with him. His young friend encouraged him to persevere with resolution, assuring him that the difficulties which lay in his way would soon be surmounted. The youth, it should be observed, at that time,

* Afterwards the Rev. W. Kingsbury, of Southampton.

laboured under much oppression of mind, on account of his own wretched and sinful condition; for though he knew the doctrines of the gospel, yet he could not obtain the relief he sighed after:—he wanted a spiritual friend, who could afford him counsel resulting from experience. Such a friend he found in Mr. Ashburner, who was even then an adept in doctrinal, polemical, and experimental divinity;—and who in return for the spiritual consolation he was instrumental in affording, received considerable assistance from his young companion, in the commencement of his classical studies. Thus, while the letter-learned youth was imparting his literary knowledge, he was obtaining instruction in the most important of all sciences, —the humbling knowledge of the human heart, and the consolatory knowledge of Jesus Christ the Lord.

Strengthened by divine assistance, and persevering with unwearied labour and patience, at length he went through most of the Latin and Greek authors used in public schools; and also read through the whole of the Old Testament, in Hebrew and Chaldee, three times; and the New Testament, in Greek as often; and, afterwards, those became almost as familiar as his English Bible. The learned Dr. J. Walker, who was considered one of the greatest linguists of the age, was so much

attached to him, on account of his assiduity and progress, that he used to invite him to spend the long vacations at his house, that our student might converse with him on literary topics, in which the Doctor enjoyed much pleasure.

He entered on his ministerial labours, and settled at Poole, in the year 1767. Soon after his settlement, the church and congregation greatly increased; and on this account, a new and spacious meeting-house was erected and opened in the year 1777. How he fulfilled his ministry, there are many living witnesses to attest; but far more, who have left our world. He gave much of his time to reading, that he might fill up those stores of knowledge, which, by the frequency of his preaching, were continually exhausting. No genius, however fertile,—no pulpit talents, however popular for a season, will, for a series of years, supply such fresh and suitable matter as is necessary for keeping up the attention of the same auditory, without laborious cultivation. The soil, though originally rich, will be worn out without manure; and, unless fresh seed be sown, an abundant harvest is not to be expected. Mr. A. was not such a foolish husbandman as to think it would: he laid in his seed in proportion as he gave out his crop. He did not suffer his talents to be wrapped up in indo-

lence. Independently of his regular public duties on the sabbath and the week days, he, on Thursday evenings, unless engaged in the villages, met his young friends in the vestry for prayer and conversation; for which, many in heaven and on earth are praising God, for the advantages they received. His itinerant excursions were very extensive and laborious in the villages around Poole; and in these he was frequently exposed to rain, snow, and frost; but neither the dark nights, nor the inclement weather of winter, could intimidate his heart, or cool his zeal, in attempting to do good to immortal souls.

Once in the year he visited London; preached at the Tabernacle and Tottenham-court Chapel; and also paid an annual visit to Bristol Tabernacle, and Kingswood. Many acknowledged the spiritual benefits they received from his lips.

Mr. A. never cultivated elegance of composition. His prevailing taste was acquired in early life,—not by perusing the writings of the politer moderns, but by reading the old puritan divines; and his habits and modes of address being formed while he lived among a serious but rustic people, he had too much good sense afterwards to affect that refinement of speech, and that polished manner, which would never have been easy to him. He seemed to have formed

himself after the model of Luther, who somewhere says, "He is the best preacher who speaks in plain and entertaining language, and in a manner most calculated to draw the attention of the young, and best adapted to the capacities of the common people." He was more of a rough *Burgess*, than a glittering *Bates*,---though a great admirer of the latter. He used, what the celebrated Whitfield called, *market-language*. His vivacious and vigorous conceptions were conveyed in terms clear and strong, in bold metaphors, and abrupt sentences, to the understandings and feelings of his hearers. But there was such an unction on his spirit,---such a richness in his matter, as made serious and spiritual hearers pass over what persons of fastidious refinement would call coarse and uncouth.

It pleased God to honour him, however, with signal and very extensive success in the conversion of "sinners from the error of their ways," and the "building up of the saints in their most holy faith." In the midst of all his knowledge and success, he was himself often cast down by the most distressing doubts; and was often afraid, "lest, after having preached to others, he himself should be a castaway." These apprehensions arose partly from his views of the spiritual nature and sanctifying operations of real religion;---

partly from the deep knowledge he had of his own heart, and the strict observations he had made on the mixture of motives which discover themselves in the labours of the sanctuary;---and partly from that legality of spirit to which good men are prone. His severe conflicts, however, occasioned that tender sensibility, which was easily touched with compassion towards those who were exercised with similar fears. They taught him "how to speak a word in season to him that was weary and ready to faint," and made him "a son of consolation" to the tempted and distressed. Indeed it is in the school of experience, and with a discipline so diversified, as to be best suited to different circumstances and dispositions, that our great Master trains up his pupils to be humble, affectionate, patient, and sympathizing ministers in his church.

Infirmities at length increasing upon him, he resigned his office as pastor of the church; and the people chose, in his stead, the Rev. T. Durant, who was ordained to the pastoral office, September 8, 1801; and with whom he maintained the most undisturbed harmony to the time of his death.

It is remarkable, that after several threatening attacks, he was restored to a full capacity for preaching again for some time, in turn with

his successor, with almost as much clearness and energy as ever. But, at length, the time drew near that Ashburner must die. The last service in which he engaged on a week-day, was the concluding prayer after the general sacrament, at the Hants Association, held at Poole, April 25th, 1804; and the last sermon he preached was delivered on the following sabbath. The text was Romans viii. 26, and 34. In this discourse he treated of the two intercessions in which the christian is interested;---the intercession of Christ in Heaven, and the intercession of the Spirit in the heart. When he came home he said, "Now my work is done!"---During his last illness he enjoyed sweet peace of mind, with a calm resignation to the will of God, and a good hope through grace. He spoke of dying with great familiarity and fortitude; and said, "I used to have doubts and fears respecting death; but now the sting of death is gone; Jesus is precious; I have no fear as to death; that is all gone." At another time he said, with sweet composure of mind, "I wait for thy salvation, O Lord; I have got the world behind me, and I am glad I have done with it; and I see a greater beauty in that promise than ever,---As thy day is, so shall thy strength be."

"I have," said he to a brother who visited him a short time before his death, "no choice

as it respects life or death; I have a persuasion in my own mind that I shall die suddenly; the thought is not in the least distressing; whether I live this night or not, be it as the Lord will; I am ready to go whenever he calls: I shall never again worship him in his house below, but shall join in nobler worship above. In the time of health I have had many sore conflicts and doubts; but now, in the near view of eternity, I have none: thus it was with me when God laid his afflicting hand last upon me; but when restored, my conflicts and doubts returned, and now I think death near, it hath no sting in it."

From this time to the day of his dissolution, being for the greater part confined to his bed, he grew weaker and weaker, still expressing perfect confidence in Christ, composure of mind, and delightful expectation of being conveyed by angels to the celestial paradise. At length, his happy spirit was released from the house of clay in which it had so long "groaned being burdened," and sprang away from earth, and all its labours, griefs, and diseases; and reached its appointed rest in one of those mansions which the Lord Jesus went to prepare for all his disciples.

THE RIGHT HON.

LADY ANNE AGNES ERSKINE.

THE noble lady who is the subject of this Memoir, was the daughter of the Earl of Buchan, by a lady of the house of Stuart, and the eldest of a numerous family, several other branches of which were the first ornaments of the Bar and the Bench in England and Scotland; and more distinguished by their talents and integrity, than even by the nobility they inherited or acquired. The names of Thomas (late Lord Chancellor) and Henry Erskine need only to be mentioned to be universally known and honoured. It may be pleasing to remark that the great grandfather of these distinguished persons was a man of eminent piety, and a considerable sufferer in the cause of religious profession in the days of that unprincipled monarch Charles the Second: and as the names of Ralph and Ebenezer Erskine have received a stamp of especial reverence in the religious

world, it may not be uninteresting to observe, that they were likewise branches of this family.

Her early days were spent in Scotland, and she mentioned to a lady her acquaintance, the gracious dealings of the Lord with her, when she was only about seven or eight years old:---Her maid was reading to her a little book of the nature of Janeway's Token for Children; and the life of Amelia Geddie, a little girl remarkable for early piety, made a deep impression on her mind, which she for a while retained; and at times prayed with fervour and feeling; and, as she then thought, with real answers to her prayers in repeated instances, both of childish infirmity and desires. As she grew up, however, early impressions wore off; and for some years she lived, like too many of her rank and sex, in fashionable follies, and in the company of those who were strangers to themselves, little affected about the eternal world into which they were going, whose frivolity and love of pleasure left no place for matters of more solemn consideration. About this time, the Earl of Buchan, for his family convenience, removed to Bath; and there commenced her acquaintance with the great and excellent Lady Huntingdon, whose life was spent in endeavouring to do good; and her efforts

were especially directed, at that time, to those of her own rank and station. An acquaintance formed about this time with the other branches of the Hawkestone family, eminent for their excellence, whom she visited, contributed to fix the sense of divine truths on her mind; and she became a professor of the principles of evangelical religion. A growing intimacy with Lady Huntingdon tended to confirm her mind; and some congeniality of spirit probably engaged Lady Huntingdon to invite Lady Anne to be with her as a friend and companion; and as this was equally pleasing to both, for many years of the latter part of Lady H.'s life, she was her constant friend and intimate. During these years, as a helper in the truth, she walked with her aged friend in great affection, making herself useful in assisting to discharge the immensity of cares and engagements in which she was involved; and how well she approved herself, may be concluded from the disposition that good lady made of her affairs to such as she thought would most faithfully pursue the line she had so successfully drawn, and among whom Lady Anne was one, as a trustee and executrix of the deceased.

During Lady Huntingdon's life, Lady Anne was only known as zealously disposed to promote the cause of truth, without appearing in any prominent character; not being by Pro-

vidence favoured with the liberal provisions which her predecessor enjoyed, and which died with her. Indeed, her zeal always outran her income; and though no person ever spent so little on herself as Lady Huntingdon, she left such incumbrances as her assets were unequal to discharge, unless some of her *houses of God* were disposed of. It was upon this occasion that Lady A. Erskine was called forth to a more distinguished station than she had yet filled; for as she was better acquainted with Lady Huntingdon's mode of procedure, and the persons preaching in the connexion than any other, the trustees desired her to occupy part of Lady H.'s house in Spa Fields, and be in constant residence there as the centre of business, and to carry on all the immense correspondence which was needful. From this time she became the prominent person in the connexion; and indeed, in every view, Lady Anne was eminently qualified for her place, both by a measure of ability, hereditary in the family of Erskine, and by a devotedness of heart, which made it her pleasure to undergo any labour and difficulties for the sake of the work in which she was engaged. For twelve years she was enabled to go on in this most laborious office, with almost perfect satisfaction to her colleagues, and without the slightest breach between them. During

these years, which occupied the most active part of her life, those who knew her best, witnessed the course of prayer and meditation on the word which she maintained. The very marks in her Bible spake the deep attention she paid to it. Her correspondence was of vast extent---her room hardly without visitors, from morning to night, giving account of commissions fulfilled, or taking directions where to go, and what to do.

Her conversation was always heavenly; and speaking of God's dealings with her own soul, none could express a deeper and humbler sense of her own unworthiness. Nothing can speak more feelingly in this respect, than the sentiment she uttered the last evening of her life:---"The most holy are the most humble in their own eyes." She improved every opportunity of converse with her friends, especially the young, who visited her. Indeed, her whole time and thoughts seemed to be engaged in endeavouring to fill her place, conscious of being highly honoured in the service, and feeling it her delight as well as duty, to discharge her trust, as she must answer to the great Shepherd and Bishop of souls.

But this is not our home, nor our rest; it remaineth in a better world for those who are found faithful unto death. Lady Anne had, for some time, complaints which alarmed those

who knew how much they should feel her loss; and though she struggled with ill health, and hardly suffered it to interrupt her labours, yet it seemed evident the mortal tabernacle was failing. The frame of her mind seemed in a preparation for an eternal world; and two or three mornings before her departure, she came much refreshed from her room, and said to a friend with her, "The Lord hath met me this morning with so much sweetness of mind, that I seemed as if surrounded of God:" on which she added, "My Lord and my God!" The day before her death she took an airing in a coach; and did not seem affected by it; but conversed as usual. The evening of that day, she was visited by a gentleman of her acquaintance, and spoke in her usually spirited manner, as if nothing ailed her: and her health being the subject, she said, "I have no presentiment of death upon my mind:" but she added, "Be that as it may, God is faithful; and I feel unshaken confidence in him;" with many other expressions of the hope that maketh not ashamed. Soon after retiring to bed, she took a composing draught, (having had no good sleep for the two preceding nights) and prayed over it, that if the Lord had more work for her to do, he would bless it to the promoting a good night's sleep, and restoring her strength; and, speaking to her attendant, who slept in

the room with her, she added, "How happy am I that my soul is not in hell, where I might have been!" And on her going out of the room, Lady Anne added, as if under some doubt or difficulty, "The Lord will reveal himself to me to-morrow!" The person asked, "if any outward matters made her uneasy?" she replied, "No: in these respects I am perfectly easy." These were the last words she was heard to utter; and lying down in her bed, apparently fell asleep. About five o'clock, the attendant heard her cough slightly, and supposed her again composed. At six, she got up; and going to her bed-side, saw her reposed, her head on her hand, and thought her asleep: on a nearer approach, it was the sleep of death.

So finished her course, another faithful follower of the Lamb that was slain; and added one more to the list of honourable and devout women, whose memory is deserving of being held in everlasting remembrance. She lived to the age of sixty-five years; more than forty of which she had spent in the works of faith, and the labours of love. Glory to God!

THE

REV. ABRAHAM BOOTH.

As an eminent saint, a useful writer, and a faithful, laborious, successful minister of our Lord and Saviour Jesus Christ, Abraham Booth deserves an honourable and distinguished notice in the present record.

He was born at Annesley Woodhouse, in Nottinghamshire, May, 17, 1734. His parents were destitute of all vital religion, till hearing a preacher who visited the country, they became seriously concerned about their eternal interests. Abraham was their first child, and discovered early marks of piety. He chose the most retired place for prayer; and was frequently overheard, alone, wrestling with God. He made an early profession of religion; but he recollected not any particular day when he was suddenly alarmed, any striking sermon under which he was roused, nor any remarkable seasons of overwhelming sorrow; and he

has often said, that if he had judged of the state of his soul by such religious convictions only, he must have concluded that he had never been savingly converted to God.

His first religious connexions were formed among the General Baptists; and in the nineteenth year of his age, he was ordained pastor of a church at Kirkby Woodhouse, near the place of his birth. He was then a zealous enemy of the orthodox system, and greatly opposed the doctrine of election, in a poem "On Absolute Predestination." Gradually, however, as the light of truth arose on his mind, he reflected its beams in his conversations and sermons among his hearers: and though, from a conviction of his worth, they were unwilling to part with him, notwithstanding the change of his sentiments, yet he found it necessary to remove.

His next place of settlement was at Sutton Ashfield, in the same county; where he began to preach in a room called Bore's Hall. Here he formed a small church of the Calvinistic, or Particular Baptist denomination; and to this situation the religious public are indebted for the first edition of *The Reign of Grace,* which contains the substance of a great number of his sermons, preached at Sutton Ashfield, and other places. This work has proved the most popular of all his publications; and with it all

the circumstances of the latter half of his life are connected.

The manuscript had been recommended to the Rev. Mr. Venn, who, hearing a pleasing account of Mr. Booth's life and ministry, desired to peruse it, though he entertained no raised expectations concerning it; but "to my great surprise," says Mr. Venn, "there appeared to me in it, the marks of a genius, joined with the feelings of a christian heart; a vigour of style much above what is common in our best religious writers; in his reasoning, clearness and force; and in his doctrine an apostolic purity. I flatter myself also, that this work will prove both so pleasing and useful to men of an evangelical taste, that some better situation may be found for Mr. Booth: a situation proper for a man whom God hath endowed with abilities, and a taste for good learning; so that he shall be no more subject to the necessity of manual labour." This recommendation, with the merits of the work itself, brought him into public notice, and became the occasion of his settlement with the church in Prescot Street, Goodman's Fields, on the decease of the Rev. Mr. Burford, who died April 15, 1768.

Thus united with a godly, respectable people, the objects of his laudable ambition were before him, and within his reach. As, therefore, his

love of books had been ardent from early life, it now increased, and became almost insatiable; so that he seems to have formed the determination which Dr. Owen formerly made, that if learning were attainable, he would, by the blessing of God, surely possess it. The circumstances of his former situation rendered it necessary for him to observe the *first* part of Pliny's rule for reading, *Non multa, sed multum;* while his inclination impelled him to follow the *second* part of it; for though he had not *many books* to read, yet he read *much*, digested what he read, and often reduced it to common places. His being already so good a divine, and furnished with a vast variety of matter methodized for the pulpit, gave him *leisure*, and ministered to the execution of his plan, of which he never lost sight. After his residence in London, he was considerably indebted to the erudition of an eminent classic, who had been a Roman Catholic priest. Except the assistance which he derived from this preceptor, he might fairly be denominated *a self-taught scholar*, whose literary acquisitions equalled, and often surpassed his means. Few were better acquainted with the writers of ecclesiastical history, or of Jewish antiquities; but he had another object, which seems to have been the height of his ambition; he obtained an easy access to the exhaustless stores of theology, published

abroad. Some of these, which he signalized with a peculiar regard, were Witsius, Turretine, Stapfer, Vitringa, and Venema. Nor must we omit among his favourites at home, Dr. John Owen, to whose learned and evangelical writings he often acknowledged himself deeply indebted.

These exertions from early youth, till he was more than sixty, unquestionably demonstrate of what importance sound learning appeared to him, especially for a gospel minister; and his opinion on this head must be of consequence, as few were more capable of appreciating its value than himself: he knew its utility by his former want of it. Nevertheless, he constantly maintained that a knowledge of the languages in which the sacred Scriptures were originally written, however highly desirable, is by no means essential to a minister of Christ.

As his doctrinal sentiments were Calvinistic, so he faithfully contended for those doctrines, at a time when the idea of the innocence of mental error was fast gaining ground,—when *candour* and *liberality* were terms employed in favour of none but those who discovered a total indifference to the grand truths of the gospel, ---when all catechisms and creeds and systems were execrated, except such as were in the interests of the Sabellian, the Arian, or the Socinian heresy. At a monthly meeting of

ministers, on that text, "Buy the truth, and sell it not," he stated, with great energy of mind and force of argument, that "if error be harmless, truth must be worthless;" and, with a voice, for him unusually elevated, declared, that every partisan of the innocence of mental error is a criminal of no common atrocity, but guilty of *high treason* against the majesty of Eternal Truth.

But intent as he was in defence of the whole sacred palladium of revealed truth, there is evidence to conclude, that of late years, two points lay peculiarly near his heart. One is, the freeness of the Gospel, as containing "glad tidings to perishing sinners;" or, in other words, that the genuine gospel is a complete warrant for the most ungodly person to believe in Jesus. The other was, the doctrine of the Satisfaction of Christ.

His sermons were always good, often truly great, and mostly directed to the conscience; while more than a few of them, with a felicity of combination, interested the mind, the conscience, and the heart, at the same moment: and if they had not all the accompaniments of a modern elocution, they were delivered with that dignified, solemn energy, which gave a forcible effect to all he said. And as all his discourses were studied, those which he delivered in the freest and most affectionate man-

ner, unembarrassed by laboured recollection, were remarkably acceptable. As he entered into his sermon, and advanced, his hearers were constrained to say, "This man is in earnest: he believes what he says, and says what he believes: verily, this is a man of God! Ten such men, and Sodom would have stood!"

His prayers did not partake of the nature of sermons, but were solemn evangelical addresses to Jehovah. In confession of sin, he was more abundant; while in every part of this duty he was fervent and devotional. As a christian minister, he was a pastor according to God's heart; and his true character was such as was unintentionally drawn by himself in his admirable sermon, entitled, "Pastoral Cautions." This was an exact moral likeness, a whole-length picture of himself.

The members of his church found that he had the bosom of a shepherd, and the heart of a father. In some of their families he was received and consulted as a parent. All recognized him as a friend; and he was remarkably affectionate to the children of affliction and distress. He was eminently attentive to the poor of the flock; and could always find time to call on them, to visit them, even if others thought themselves neglected.

His different publications obtained for him a lasting reputation, and have been rendered a

blessing to thousands. His volume on the Reign of Grace, and his Essay, entitled, "The Death of Legal Hope the Life of Evangelical Obedience," received the honour of being translated abroad. But he was not more zealous in recommending divine things to others than he was conscientious in regarding them himself. Hence he was a brilliant example of walking with God. If there were any trait in his character more distinguishing than the rest, it was that of integrity. His word was enough without any other engagement. Deceit of every kind was far from him, and he detested flattery; and of him it might truly be said, "Behold an Israelite indeed, in whom is no guile!" Amidst many severe afflictions in his family and in his church, he displayed uncommon patience and humility.

Through the chief part of his days he enjoyed good health, and for many years was seldom interrupted in his pastoral labours. But when sixty summers or more had passed over his head, a painful asthma increasingly afflicted him year by year, till at length his winters, and especially the three last, were severe and threatening. But the frame of his mind corresponded to a life which had been devoted to God, and to a hope full of immortality. Towards the end of January, 1805, in one of the visits of his assistant, Mr. Gray, he

appeared very poorly, and not able to talk much; but what he said was of a spiritual kind; "O that I may be submissive to the will of the Lord, whether for life or for death! What an unspeakable mercy it is, that Christ Jesus came into the world to die for poor sinners!" Then, breathing with great difficulty, he said, "O that I may breathe after holiness, more and more after holiness; and be fitted for the great change whenever it shall come!"

A few weeks after, being very ill, he said, "But I am in good hands; I think I am more afraid of dishonouring God by impatience, than I am afraid of death:" adding, "I must go to Christ as a poor sinner, a poor grey-headed sinner; I can go no other way." In this manner he generally talked with different persons; and they left him, ashamed of themselves, that they felt no more of the same spirit. Indeed, through his whole affliction, he was graciously supported. He felt no raptures; nor have we any reason to believe that he even so much as wished for them. He was generally serene, breathing after heaven, expressing his earnest desires after conformity to the image of Christ, and submission to the will of God; daily blessing him for a good hope, through grace, and waiting for the coming of his Lord and Saviour Jesus Christ.

On the Lord's day before his death, several

of his friends, apprehensive that his dissolution was very near, went to see him, as they supposed, for the last time. They found him in the sweet enjoyment of the Lord's presence, and Satan kept at a distance from him. To one he said, "Ah! Jesus Christ is indeed a good master!" To another, "But a little while, and I shall be with you, dear father and mother!" He also affectionately dropt a word to several of his young friends, who longed just to see him. To one, "I have often borne you on my heart before the Lord; now, you need to pray for me." Soon after, to a son of one of his most intimate friends, "Take care of your precious soul; take care that you be not merely half a Christian." He did not, however, at this time, imagine the moment of his departure so near as his family apprehended it to be. When a friend, at parting with him on the Lord's-day evening, said to him, "The Lord be with you! and if I do not see you again, I trust we shall meet in the better world!"---he replied, "I expect to see you again in this." On the next day, he was mostly deprived of his speech; it was thought, not of his reason: but just at nine o'clock, his sons-in-law, thinking that they did not hear him breathe, went to his bed-side, and saw him lay himself quite back;---when, in a moment, he gently expired, without even a struggle or a sigh, January 27, 1806.

DAVID DALE, ESQ.

OF GLASGOW.

Mr. Dale was born in the year 1739, in the village of Stewart-town, in Ayrshire, where also he received his education. His parents, respectable both in circumstances and character, were of the Presbyterian denomination. Very early he discovered a love for religion, and made an open and devout profession of it. On leaving home, he resided a few years at Paisley, where he followed the weaving business; and became intimately acquainted with the great Dr. Witherspoon, then one of the ministers of that town, with whom he ever afterwards maintained a correspondence.

In the year 1785, took place the establishment of the celebrated Lanark Cotton Mills, which were exclusively his own, and which have since been greatly enlarged under the superintendence of his son-in-law, Robert Owen, Esq. In Mr. Dale's time, the village

of New Lanark, which owed its existence to the erection of his mills, contained about 1500 inhabitants; of whom there were 500 children, who were entirely fed, clothed, and educated at his expense. Their healthy and pleasurable appearance frequently attracted the attention of the traveller. Peculiar regulations, adopted by him for the preservation of the health and morals of those under his protection, made this striking difference between his manufactory, and many other similar undertakings in the kingdom;---so that while some other mills must be regarded as seminaries of vice, and sources of disease, those at Lanark were so peculiarly exempt from these objections, that out of near 3000 children employed in them, during a period of twelve years, only fourteen died;---and not one was the subject of judicial punishment.

Mr. Dale was also many years one of the cashiers of the Royal Bank, and a magistrate of the city of Glasgow.

Early attached, as he had been from education, to the Presbyterian establishment, he was led to be a great frequenter of the Sacraments, which in the Church of Scotland being but seldom administered, are considered as great solemnities, and are very numerously attended. He generally went along with a party of religious people, who attended at

select places, where the ministers were esteemed orthodox; and here he formed some friendships which continued with unabated affection till death separated them. It was usual, on these occasions, for those who went from Glasgow to any place where they had no previous acquaintances, to travel in parties, and lodge together at a convenient public-house on the Saturday evening, where they held a meeting for prayer and religious conversation. At one of these opportunities, Mr. Dale being desired to engage in prayer, the company were so struck with his solemn, grand, and pathetic address to God, that they acknowledged to each other they never heard the like from so young a man before.

But about the year 1769, having adopted the system of Independency, then a novelty in the North, he was ordained a joint Elder over a church in Glasgow, consisting of about twenty members. He, however, accepted the office with reluctance, and with such diffidence and anxiety, that his health was thereby materially affected. In this connexion, he suffered much from the disposition to contention and division on insignificant points, which was prevalent in his church. He himself, however, always pleaded for the doctrine of Christian forbearance and forgiveness. All the doctrines he taught were the result of mature deliberation;

for he was naturally thoughtful and considerate. He searched the Scriptures daily, to know the will of God; and never shunned to declare it to the best of his judgment,---preaching the gospel of the kingdom faithfully, and with all boldness.

His prosperity in the world, far from contracting the heart, as is too often the case, enabled him to adorn the doctrine of Christ by very extensive liberality to the poor, and to display a very active and public-spirited benevolence on all occasions, being constantly ready to every good work. Above all, he was interested in the propagation of the gospel throughout the world. Whenever he could approve the principles of missionaries, he was most cordial in affording them assistance; and in every attempt to translate and publish the Holy Scriptures, his zeal was remarkable.

For several of his latter years he was infirm; but was not confined till within two or three weeks of his end. The very day before his departure, which was the Sabbath, he sent for some of his brethren in the church to confer with them. He told them he had now found time to review his principles, and had seen no reason to change them. He recommended attending simply to the word of God, and following it with implicit obedience. He particularly begged their attention to our

Lord's dying testimony, "My kingdom is not of this world;" and added, "Never give up that." He spoke briefly of the way of salvation by the Son of God, as what alone could satisfy the mind of a dying man. He mentioned the song of the redeemed in heaven: "To him that loved us, &c.;" and how distinguished a privilege it is for believers to join it upon earth. He told them he had left nothing to the church, and wished to know their opinion. They were glad of it: because they thought the church should rely only on her exalted Head, and not on any earthly funds. These, he said, were his sentiments; and he was happy they were theirs. "The church," he added, "has nothing to fear: the Lord will be with you through fire and through water, till he bring you to a wealthy place."---The next day, being April 17, 1806, he departed, in his sixty-eighth year, beloved and lamented by all with whom he had been connected, or to whom he had been known. His fellow-citizens, and especially the poor, bewailed him as their father; for on all occasions, they had found him such, being applied to as well for counsel as for assistance. His manners were always modest and unassuming: his charities, though numerous and great, were never ostentatious; on the contrary, he was so careful to conceal them, that many of the individuals who

were saved by him from wretchedness and want, never knew the instrument which Providence employed for their deliverance. Though a dissenter, he was highly esteemed by all parties of Christians; and by his own, affectionately beloved. In short, his memory is still deeply engraven in the hearts of his friends, his fellow-christians, and his countrymen.

THE REV. JAMES MOODY,

OF WARWICK.

Mr. Moody was descended from pious ancestors, who resided at Paisley, in Scotland. When a child, he discovered many marks of genius; and it was soon perceived by those about him, that he was likely to become a superior man. He was active, sprightly, inquisitive, and enterprising; and at the same time, remarkably dutiful to his parents. At school, he was attentive and studious, and gained the friendship of his master by his diligence. Here he acquired some knowledge of the Latin and French tongues; but as no thoughts were then entertained of his becoming a minister, he was taken from school at the usual period, and placed apprentice to a reputable tradesman. In this situation also, he became a favourite with his master, by his industry and usefulness, so that he obtained peculiar indulgences. He was, however, strongly addicted to vain and worldly pursuits. His heart

was devoted to music, dancing, and theatrical amusements. Of the latter he was so fond, that he used to meet with some young men of a similar cast, to rehearse parts of plays; and used to entertain a hope that he should make a figure on the stage. To improve himself in music, he would rise very early, even in severely cold weather, and practise on the German flute. By his skill in music and singing, with his general power of entertaining, he became a desirable companion, and was led into company in a manner very dangerous to youth. He would sometimes venture to profane the day of God, by turning it into a season of carnal pleasure, and would join in excursions on the water to various parts of the vicinity of London.

But the time was approaching when the Lord, who had designs of mercy for him, and for many others by his means, was about to stop him in his vain career of sin and folly.

There were two professing servants in the house where he lived. One of these was a porter, who, when brushing his clothes before he went out to the playhouse, would say, "Master James, this will never do; you must be otherwise employed. You must be a minister of the gospel." This worthy man, earnestly wishing his conversion, put into his hands that excellent book, which God has so

much owned, "Alleine's Alarm to the Unconverted;" which, it is believed, proved of great service to him. About this time, it pleased God to visit him with a disorder in his eyes, occasioned, as it was thought, by his sitting up in the night to improve himself in drawing. The apprehension of losing his sight occasioned many serious reflections: his mind was impressed with the importance and necessity of seeking the salvation of his soul, and he was induced to attend the preaching of the gospel. The first sermon that he heard with a desire to profit, was at Spa-Fields Chapel; a place which he had formerly frequented when it was a temple of vanity and dissipation. Strong convictions of sin fixed on his mind; and he continued to attend the preached word, particularly at Tottenham Court Chapel. Every sermon increased his sorrow that he had not earlier sought the Lord. It was a considerable time before he found comfort from the gospel. He has stood in the free part of the chapel, hearing with such emotion, that the tears have flowed from his eyes in torrents; and when he has returned home, he has continued a great part of the night on his knees, praying over what he had heard.

The change now effected on his heart became visible to all. He became at once a

decided character, and gave up for ever all his vain pursuits and amusements; devoting himself with as much resolution and diligence to the service of God, as he had formerly done to folly. Next to his own soul, the salvation of his former vain companions became his care. He went to them, one by one, and took his Bible with him, having previously turned down suitable texts; commenting on which, he gave them a faithful warning to "flee from the wrath to come;" and then took his final leave of them.

He now became a preacher to his father, who, though a hearer and approver of the gospel, was yet a stranger to its power. Nor were his pious and affectionate exhortations in vain: he had the happiness to see his dear parent a serious christian; and when his son entered into the ministry, he chose to reside with him, and spend his latter years in the enjoyment of God and religion.

His zeal and talents soon pointed him out as a fit person to become a minister; and at length, by the solicitations of his serious friends, he determined to relinquish his worldly pursuits, and devote himself to that honourable work. He was advised to go to college, with a view of entering into the Established Church; but having scruples which he could not conquer, he determined to join the dissenters.

He was admitted into a seminary then under the tuition of the Rev. Messrs. Brewer, Barber, and Kello; and having continued there the usual time, received an invitation from the infant church at Warwick. Here he settled, and here he continued to labour, for twenty-five years, with the utmost fidelity, and with eminent success. His occasional labours, likewise, in London, Bristol, and other places, were greatly prized and blessed.

In the midst of usefulness, of apparent health, and mental vigour, the sovereign disposer of human life, and the great director of all the affairs of the church, was pleased to put an unexpected period to the services of this man of God. His unwearied labours brought on a succession of paralytic strokes which terminated in death. During his illness, though his mind was for some time, from the nature of the disorder, greatly depressed, for many weeks before his death, he was generally calm, sometimes joyful in the Lord; his resignation to the divine will was exemplary, and he seemed to have no desire of his own, either for life or death, referring it wholly to the Lord. When his usefulness in the ministry was mentioned to him,---what an enemy he had been to Satan and his kingdom, he immediately stopped this conversation, and said that nothing offended his ears so much, as mentioning any thing that

he had ever done; and then proceeded to speak of himself in the most humiliating terms imaginable. He breathed his last, Nov. 22, 1806.

THE REV. SAMUEL LAVINGTON,

OF BIDEFORD.

This venerable, amiable, and eloquent minister of Christ, was the son of the Rev. John Lavington, a worthy and respectable minister of the city of Exeter, known to the world by some useful publications, but more renowned as the single champion for the truth, when Arianism arose and prevailed among the ministers of Exeter. He was born in that city, in the year 1726. He received his classical education from Mr. Churley, a dissenting minister at Uffculm, Devon. He afterwards entered upon a course of studies, preparatory to the ministry, under Mr. Moore, who preached and kept an academy, at Bridgewater, in Somersetshire. Here Mr. L. enjoyed great advantages from Mr. Moore's superior attainments, and his easy and agreeable method of conveying knowledge. His tutor, however, embracing the Arian doctrines, he was removed to London, to the academy, at that time under the care of

Dr. Zephaniah Marryat, and Dr. John Walker, both of them men eminently qualified by piety and learning, to usher their pupils into the sacred work of the ministry.

After he left the academy, he displayed a firm and conscientious character, in a trial which might be deemed severe, even to persons of more advanced age, and settled opinions. Whether from a similarity of name, or distant family connexion, is not certain, but from whatever motive it might arise, Mr. L. was much noticed by Dr. Lavington, then Bishop of Exeter. The Bishop treated him with much kindness, frequently invited him to dine at his palace, and offered him very tempting preferment, if he would conform to the Established Church. Mr. L. however, knew too well the value of his dissenting principles, derived from the Scriptures, and transmitted to his care by a confessing ancestry, to barter them basely for filthy lucre's sake. The temptation lay more in the kindness and hospitality with which the proposal was accompanied; but even this persuasive method failed; and by divine help, he was enabled to appreciate, at its own value, the kindness shewn him by so distinguished a character; while he modestly, though firmly, declined a proposal repugnant to his conscience.

In the year 1752, he undertook the pastoral charge at Bideford, at that time a place of very

considerable trade with Virginia and Newfoundland, and where dissent had long flourished, as was apparent from the structure of the meeting-house, which is spacious and handsome beyond almost any other dissenting place of worship in the west, and which had been erected in the year 1690.

Though Mr. L. found the people in a very unsettled and divided state, yet his amiable disposition, and his pacific measures, united all parties, and softened down the bitterness of dispute. His soft answers turned away wrath. and his "meek and quiet spirit" hushed all fierce and angry contentions. Although, in consequence of a decline in the trade of the town, soon after his settlement, his congregagation decreased in the course of forty years, yet in his youth he was deservedly popular, and many who attended his ministry were called to the knowledge of the truth; and there is no reason to doubt that had he been placed in a situation less liable to the fluctuations of trade, his popularity and his usefulness would have flourished together till the last. *He* never declined, till nature yielded to the irresistible decays of age. For half a century he retained the same interesting character as a preacher, and the same spotless reputation as a christian. If his opportunities of doing good to the extent he wished, were curtailed, yet

his posthumous usefulness, through the medium of those original and instructive discourses, which have been published, is likely to be at least as great, as that of which he was the honoured instrument while alive.

In his person tall and commanding;---in his manners exhibiting a happy union of gravity and cheerfulness;---in his family, habitually regular and orderly;---as a friend, "given to hospitality;"---looked up to as a kind of patriarch by younger ministers, who delighted in his company;---he likewise ever lived on the best terms with his flock and all around him. By the clergy of the Establishment, with whom he was acquainted, and by the inhabitants of Bideford in general, he was always spoken of in the highest terms of respect. Undoubtedly, the basis of that general esteem, in which he was held by all who knew him, was pure and fervent piety. He "walked with God." His closet prepared him for appearing to so much advantage as a christian, and as a minister. As long as nature would permit, he rose early; frequently he was in his closet by break of day; there he enjoyed early and uninterrupted communion with God, and composed his admirable and edifying discourses.

In his public prayers there was much to approve. They had the correctness of a precomposed form, without its sameness and

formality. Without being drawn out to a wearisome length,---for in all services connected with religion, he, upon principle, avoided tediousness,---his devotions in the sanctuary were full, scriptural, and pertinent. At the Lord's Supper he was peculiarly solemn, yet highly animated. He greatly excelled in delivering charges at the ordination of ministers, and hence he was often engaged in this service. Indeed, all extraordinary occasions he had a most happy talent for improving---the seasons, deaths, shipwrecks, &c.

The discourses of Mr. L. possessed a remarkable and almost singular character. They are indeed considered as bearing a striking resemblance to those of the celebrated Dr. Grosvenor, whom he had frequently attended while he was prosecuting his studies in London. Yet he was no servile imitator; if he has not, indeed, much surpassed his model. His thoughts and manner were animated, without approaching to levity. He aimed not to bespangle his sermons with points of wit, and other puerile ornaments, for the purpose of attracting regard. But he conveyed his sentiments in so lively and engaging a method, that he possessed an art, almost peculiar to himself, of fixing the attention of the most careless and dissipated hearer. A very gay young man, who occasionally heard him, once said, "I will

honestly confess, I am always weary before other ministers have half done; but Mr. L. never tires me." He was particularly happy in his scriptural allusions. From his youth he had been taught to wield the sword of the Spirit. When he first appeared in public, an old minister addressed him after preaching, on the frequent use he made of scripture, observing, "If you go on so, young gentleman, you will soon get through the Bible, and what will you do then?" "I will begin again," replied the young divine.

In the *introduction* of his sermon, he was often peculiarly striking. No feature in his discourse was more conspicuous than his ease and familiarity of expression, without any thing grovelling, negligent, or inconsistent with the solemnity of the pulpit. His sermons were not mere essays, but close addresses to the conscience, the understanding, and the best feelings of his hearers; a kind of "dignified conversation;" a flowing, manly and pathetic eloquence, which shewed that he was earnest in the cause he pleaded. Without any of the adventitious aids of the orator,---for he always read his sermons, and, in later life, with a glass,---yet no orator ever excelled him in the *effect* of his discourses. The secret of his success may, perhaps, be attributed, under the divine blessing, to the originality of his thoughts, to the

simplicity of his illustrations, to the solemnity of his manner, and to the holiness of his life.

We have now to record the last end of this "man of God." Having reached a good old age, for the last two or three years of his life he gradually declined in strength. He continued his public services generally once on the Lord's day, but they were more frequently interrupted than usual, and his trembling frame could no longer totter over the ground which for so many years he had trodden to the house of God. Being wheeled in his chair thither, for the last time, about ten months before his death, he was enabled to deliver his parting address at the Lord's supper. The powers both of body and mind being much enfeebled, he was unable from this period to leave his own house. When he saw his flock passing before his door in their way to the sanctuary, he deeply lamented his absence from "that dear place," as he termed it, "the house of God." In this declining state he quietly waited for his dismissal to the church triumphant. Sometimes a few clouds obscured his prospects for eternity, but they were the natural effects of age and infirmities, and were soon dispersed. On the 18th of April, 1807, without a sigh or a struggle, he closed his eyes on all visible and temporal things, to behold those which are "not seen and eternal."

THE REV. JOHN NEWTON.

Of the life, the labours, and the sufferings of this extraordinary man, it is difficult to give any account, at once condensed and satisfactory; and it is the less necessary, as the circulation of his "Authentic Narrative," and excellent letters, of which several volumes are in print, have rendered him very extensively known, both in Britain and America.

He was born in London, in 1725. His father, who appears to have been a sensible and moral man, was captain of a merchant ship. His mother was a very pious, experienced Christian, a dissenter, in connexion with Dr. Jennings. Mr. Newton was her only child; and she devoted herself almost entirely to his education. She earnestly desired that he might become a minister of the Gospel, if the Lord should so incline his heart. But his early life was devoted to the sea; and he experienced a great vicissitude of circumstances, from those

of a sailor to a slave captain;—was himself reduced to the situation of a miserable slave, in which he suffered almost incredible hardships;—but again rose to fill a respectable sphere, as a minister of the Established Church; first at Olney, where he was the bosom friend of the pious poet, Cowper; and afterwards in the church of St. Mary Woolnoth, Lombard Street, London.

The leading traits of his character were simplicity, piety, and benevolence; and he devoted a long life to the propagation of evangelical truth, and to the service of the church of Christ. Mr. N.'s sentiments, as to doctrine, were avowedly Calvinistic; but he did not make the particular points generally distinguished by that term the prominent subjects of his preaching, though they were always implied in his discourse. He used, in familiar conversation, to say, that "he wished his Calvinism to be found in his sermons as sugar in a cup of tea, which sweetens it all, but is no where to be found in a lump."

If his mental talents were not of the very first order for strength and splendour, yet he possessed a soundness of understanding, which was not merely the result of observation, but evidenced powers superior to the ordinary level. So much was his judgment respected, that many sought his advice on affairs of a

secular nature, as well as those immediately connected with his functions as a minister of the gospel. If his genius was not brilliant, it was far from dull; and that he had a happy talent of invention, appears in his works, and particularly in his epistolary correspondence, a branch of writing in which he peculiarly excelled. The name of Newton is sweetly embalmed in the recollection of various persons belonging to different denominations of Christians. His candour was exercised in its proper sphere; and indulged there to a very wide extent. Provided his friends and connexions (to use his own expression) "held the HEAD, and acted under his direction and influence," he esteemed them irrespectively of the sect to which they were attached; and was ever ready to give them proofs of his affectionate regard.

As a companion, he was remarkable for his cheerfulness and pleasantry. The former habits of his life enabled him to enrich his parlour discourse with that variety of detail which always gives a zest to conversation; and being of a facetious temper, he enlivened his friends by point and sprightliness of remark, which produce a lawful mirth, that "doeth good like a medicine;" yet nothing was more abhorrent to the purity of his mind, than a levity sporting with sacred things, or exciting a laugh at the vices or infirmities of mankind.

His unfeigned and fervent piety gave a polish to every other excellence. Deep was the veneration he felt for the word of God; and sedulously did he cultivate an experimental acquaintance with its hallowed contents. In prayer he discovered the utmost fervour of devotion. His conscience was exquisitely tender; and in the varied walks of life, he exemplified the consistency of the Christian.

His praise, as an author, is in all the churches. Most of his works will long continue to edify the body of Christians. The ease and simplicity of his style, and the warmth of affection which breathes in his published letters to his correspondents, can never fail to afford a rich repast to all who can relish the familiar pleasures, and prize the delicate fidelity of Christian friendship.

In the pulpit, his whole soul appeared to flow out in ardent concern for the spiritual welfare of his hearers; so that all might perceive his principal design was to "win souls" to Jesus Christ. And he was made an instrument of great and lasting benefit to the souls of many.

About two years before his decease, his strength began sensibly, but gradually to decline. He became very feeble, and scarcely able to ascend the pulpit. A man servant used to stand behind him while he preached.

His recollection was observed to fail: and it was with difficulty he continued those public services, which love to his Master and his people made him unwilling to relinquish. At length it was painfully evident, that his ministerial work was finished; and he appeared no more in the pulpit after October, 1806, a little more than a year before his death. His last public sermon was preached for the benefit of the sufferers from the battle of Trafalgar, when his faculties were so far gone, that he was obliged to be reminded of the object of his discourse. When he could no longer preach, he usually sat in the pulpit, to hear his curate, as deafness accompanied the other infirmities of age.

He continued for about eleven months confined to his room, calmly looking for his expected dismission, of which he would sometimes speak with his usual pleasantry. "I am," said he, "like a person going a journey in a stage coach, who expects its arrival every hour, and is frequently looking out at the window for it:" and, at another time, to the inquiry how he was, he replied; "I am packed, and sealed, and waiting for the post." His mind was generally tranquil; though at times, during his illness, his spirits were low, and his religious comforts suffered some degree of interruption; but, "he knew in whom he had believed;" and

when speaking to a friend, on the subject of believers' doubts and fears, he observed, that he could not give place to fear, and believed he never should, while these words were in the Bible: "Him that cometh unto me, I will in no wise cast out."

"Mr. Newton," says Mr. Cecil, in his funeral sermon for him, "gradually sunk as the setting sun, shedding to the last those declining rays, which gilded and gladdened the dark valley. In the latter conversations I had with him, he expressed an unshaken faith in eternal realities; and when he could scarcely utter words, he remained a firm witness to the truths he had preached."

His dismission from a body, now become so unfit a tabernacle for his active spirit, was graciously afforded on the evening of Monday, December 21st, 1807, in his 83d year.

THE REV. WILLIAM KINGSBURY,

OF SOUTHAMPTON.

Mr. Kingsbury was born in London, 1744. His parents were in respectable circumstances, and his prospects in life were flattering. Under the patronage of Sir John Barnard, who was then the father of the City, he was early admitted into Merchant Taylors' School, and, a few years afterwards, into the school of Christ's Hospital, where he made considerable progress in the acquisition of Latin and Greek; and, by the exercise of an acute understanding, and a retentive memory, laid the foundation of those complete and solid attainments in general literature, by which his ministry, writings, and conversation were afterwards distinguished. From the views of his patron, and the nature of his education, it was expected by some of his friends that he would enter the Established Church, and seek the road of ecclesiastical preferment; but the more humble wishes of his pious mother (his father being dead), and the

deliberate convictions of his own judgment and conscience, were decidedly in favour of an union with the Independent dissenters. While, however, the mother and the son were always agreed on this point, there was a transient difference between them upon the question of his becoming a minister. She had early dedicated him to the sanctuary; and, to further her pious purpose, she sent him to board in the family of Dr. Walker, one of the tutors in the Academy at Mile End, who was soon encouraged, from what he beheld in his youthful inmate, to favour his design, and to propose his becoming an academical student. But to this important step he was for a time seriously averse, and that upon a principle which cannot be mentioned without exciting admiration. He was fearful he had not attained those spiritual qualifications which such a profession demanded, and he could not assume before the world a character which his conscience told him he did not fully possess. This humble view of himself, and this honest avowal of his feelings, were, however, most promising signs in the opinion of others, especially of his judicious and discerning tutor. His own mind, likewise, soon became more deeply impressed with a sense of the importance of religion, and of his obligations to devote his time and talents to the service of Christ; and his scruples gradually yielded to the advice of

those whom he revered and loved, and subsided in a settled conviction that the christian ministry was the path marked out for him by the hand of God.

He was about sixteen when he commenced his studies under those able divines, Drs. Conder, Walker, and Gibbons. The chief companion of his studies, and friend of his bosom, was the late Mr. Ashburner, who, much to Mr. Kingsbury's satisfaction and comfort, settled at Poole, soon after he was settled at Southampton, and continued his frequent associate, as well as his most intimate friend, till the year 1804, when "he came to his grave like a shock of corn fully ripe in his season." There is something peculiarly interesting in the commencement and confirmation of the friendship which so long subsisted between these excellent ministers. Mr. A. entered the academy when he was twenty-six years of age, and with no previous learning beyond his native tongue; hence he had to encounter considerable difficulties, and suffered much discouragement in the early stage of his literary pursuits, from which, however, he was at last effectually delivered by the unceasing assistance of his younger and more skilful friend. But for this kindness, the latter was amply repaid. He had entered the academy with an understanding enlightened by the dawn at least of learning and science, at

the same time with a heart broken and distressed by deep convictions of sin, and venting its grief "with strong crying and tears," at the footstool of divine mercy. This inward and urgent affliction Mr. A.'s spiritual knowledge and mature experience well fitted him to comprehend, commiserate, and relieve. "Thus," to adopt Mr. Kingsbury's own description of this interesting period of his life, "while the school-taught youth was assisting the heaven-taught man to get through the first principles of the languages, the latter, with the tongue of the spiritually learned, was giving the eager disciple lectures on the most important of all sciences---the humbling knowledge of the human heart, and the consolatory knowledge of Christ Jesus the Lord."*

On occasion of his ordination at Southampton, October the 8th, 1765, his confession of faith deserves our highest praise; not only because it contains a luminous and judicious statement of evangelical truth, but particularly on account of the bold and faithful stand which it made against the Arianism which had deeply infected, and almost destroyed many surrounding churches.

He paid the greatest attention to the duties of his new and important station, notwithstanding

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* See Memoir of Mr. Ashburner, p. 38.

the cares of a rising family, and the labours of a considerable school, which he found it necessary to keep, in consequence of the miserable parsimony and injustice of his congregation towards him. Dissenters are *now* generally and manifestly improved in liberality to their ministers; in proportion at least to their increased regard for personal and vital religion, and to their zeal in propagating the gospel in other parts of the country, and in other countries of the world.

Upon the death of Dr. Conder, in the year 1781, Mr. K. was invited to become the Divinity and Resident Tutor of Homerton Academy; and of his suitableness for the office, as it regards both talents and temper, there could be but one opinion in the minds of those who knew him. He, however, declined this honour, out of regard to the wishes of his people, who immediately assembled on the occasion, presented him with a handsome token of their esteem, and unanimously entreated him to remain among them. This decision he had no reason, nor any disposition, to regret. His congregation continued gradually to increase, and his usefulness to be attested, by frequent instances of the power and holiness of divine truth.

When the Missionary Society was established, in the year 1795, he took a lively interest in its purposes and proceedings, and his congregation largely shared the zeal which that institution

was the means of exciting among different denominations of Christians. He was chosen to preside at the first public meeting at Spa-Fields Chapel; and when he returned to his people, after the society was formed, he found them animated beyond his expectation, with the intelligence he had communicated by every evening's post, and eager to supply him with money for the great and glorious undertaking. Their first subscription and collection amounted to 240*l.* which was the greatest sum received at that time from any one congregation.

In the same year, he published a letter, addressed to the Rev. Dr. Mant, rector of All Saints, Southampton, and father of the celebrated advocate for baptismal regeneration. The letter was occasioned by some severe and unjust reflections cast by the Doctor upon the mode of worship practised by dissenters, in a sermon preached before the Bishop of Exeter, at the consecration of the new church in All Saints parish, and ably vindicates the manner in which protestant dissenters perform prayer in public worship. Soon after he was constrained to step forward as the public advocate of village preaching, in answer to an anonymous "appeal to the public," against that practice, and indeed against all preaching beyond the pale of the Establishment.

Amidst his numerous and diligent efforts to

diffuse religion in neighbouring and distant parts, he watched with eager and affectionate solicitude, its progress among his own people, and saw with delight, the growing success of his ministry, in the increase of his church and congregation, and in their united readiness to support his exertions for the public good. He continued his full work till 1802, when Mr. George Clayton, now of Walworth, was chosen to assist him, but who soon removed to the neighbourhood of London. Others, after this, successively assisted him, till, in the year 1808, having now been forty-four years the honoured messenger of truth and salvation in that place, and feeling the necessity of entire relief from the cares and labours of the pastoral office, he resigned his charge. On this occasion, his people generously proposed to allow him 200*l.* a year, for the remainder of his life, of which sum, however, he, with equal generosity, accepted but 120*l.* He now removed to the village of Caversham, near Reading, where he closed his days, not without having been called to suffer many severe domestic afflictions. Here, while his strength admitted, he continued to make himself useful, by occasional preaching, and in other ways. When it became necessary to confine himself at home, and the days evidently drew near that he must die, the cheerful confidence of his mind rather increased than

abated; and as long as he was able, he conversed with his relatives and friends in the most animated, spiritual, and impressive manner, discovering an undiminished interest in every thing that related to the cause of God. Towards the close of his life, his difficulty of articulation (which had been for years increasing) became so great, that they only who had been his constant attendants, could understand him. Enough, however, fell from him, in short occasional sentences, to prove, that he possessed "the peace of God." To an inquiry how he was, he answered, "I am as it pleases God I should be." When his kind friend, Mr. Douglas, was about to engage in prayer with him, he said, "God assist you!" and when he asked if there were any thing he wished particularly to be requested, he replied, "only submission." To a pious friend, who called on him about the same time, he said, "I am hoping in the only hope." To his son-in-law, on leaving him just a week before he died, he said, "Give my love to your dear father, and tell him, I have a good hope through grace." Soon after, he said, in the hearing of his youngest son, "When will my Beloved come!"---and to a faithful servant, who constantly attended him, "Pray for me, that my faith fail not; the enemy strives hard, but I am enabled to overcome him." A few days before his departure, he

said to his family, as they stood around his bed, "I have no fears,---I am at peace with God,---All is well." About twenty minutes before he expired, he made a final effort to pray; but exhausted nature would not permit him to succeed. His affectionate son perceived his anxiety, and said, "If you wish me, my dear father, to pray with you, put up your finger, and I will." The dying saint instantly raised his hand and his eyes, and joined in silent, but ardent devotion, with his weeping family, while his son attempted to spread his and their desires before God. When a few petitions had been offered, his labouring breath was observed to get slower and weaker; and without one convulsive groan or struggle, his happy spirit soon took its flight to join the kindred "spirits of the just made perfect," in heaven.

THE REV. RICHARD CECIL, M. A.

This eminently distinguished and holy man was a native of London, and born Nov. 8th, 1748. His father was an eminent dyer in Chiswell Street, and a zealous member of the Establishment; but his mother was a dissenter, the only daughter of Mr. Grosvenor, the brother of the excellent Dr. G., an evangelical and popular preacher among the dissenters, and author of the Mourner, &c.

St. Jude speaks of believers being "preserved in Christ Jesus, and called." Such was evidently the case with Mr. C., who experienced several remarkable instances of providential deliverance, before he was called to the knowledge of the truth. Two of them are most observable. Once he fell under the ice in a large *back* of water, in his father's grounds, where he was discovered by a remarkable circumstance, taken out apparently dead, and with difficulty recovered. At another time, his coat

was caught in the wheel of a mill, from which he was extricated through an extraordinary presence of mind, by kicking against the horse's face, which stopped instantly the motion of the mill. None of these things, however, suitably affected him. His father took him constantly to the parish-church; and his mother, who was a woman of real piety, admonished him a long time in vain. He was designed for business, and placed in a respectable commercial house; but his disposition was gay and thoughtless, and his attachment was to literature and the arts, particularly painting: for the latter he had so strong a passion, that, unknown to his parents, he rambled to France, to see the works of the foreign masters, and would have gone to Rome also, if his means had been sufficient. Circumstances, however, compelled him to return to his father, who, perceiving the strong inclination of his mind, was about giving him up to his favourite pursuit; but Providence prevented it by an accidental circumstance, as the time approached when he was to be called by grace to a very different sphere of life.

Young Mr. C. had long indulged in reading sceptical books, thereby hardening his conscience, and fortifying himself in infidelity. He went farther; he led others into the same depths of sin, from which all his subsequent endeavours never could reclaim them. But while thus

proceeding in a course of evil, the spirit of God began to work upon his conscience. Ruminating one night upon his bed, he thought of his pious mother, and the support she seemed to derive from her Bible. "But," said he, "she has a secret spring of comfort of which I know nothing; and if there is any such secret in religion, why may not I attain it as well as my mother? I will immediately seek it of God." He rose up in his bed, and began to pray; but he soon recollected that much of his mother's comfort seemed to arise from her faith in Christ. "Now," thought he, "this Christ have I ridiculed; he stands much in my way, and can form no part of my prayers." He therefore lay down again in much confusion. The next day, however, he resumed his prayers, began to read religious books, listened to the admonitions of his mother, and attended to the preaching of the gospel; insomuch, that his father now began to be alarmed lest he should turn Methodist, in which case he threatened to abandon him. To prevent this, he proposed sending him to a University, and afterwards to purchase him a living, if he would regularly enter into the Church. This offer he accepted, and was entered at Queen's College, Oxford, May 9, 1773.

During his residence at the College, he suffered many reproaches from his profligate

fellow-students, and many secret conflicts in his own mind. At one time, while walking in the physic-gardens, he observed a fine pomegranate tree cut almost through the stem, near the root. On inquiring of the gardener the reason of this, he replied, "This tree used to shoot so strong, that it bore nothing but leaves; but when I had it cut in this manner, it began to bear plenty of fruit." This explanation he instantly applied to his own case, and derived much consolation from the reflection. Thus the Lord pierces many of his chosen to the heart, to make them fruitful.

September 22, 1766, Mr. Cecil was ordained Deacon. In the Lent term following, he took his degree of B. A. with great credit; and on February 23, 1777, received Priest's orders. His first ministerial duty was with Mr. Pugh, of Rauceby, Lincolnshire; but soon after, at his request, he went to serve three churches in Leicestershire---Thornton, Bagworth, and Markfield, till such time as Mr. Abbot, the late vicar's son, should be able to take the charge. Here he not only laboured with success among the people, but was made the happy instrument of converting young Mr. Abbot himself, who became a faithful minister of the gospel. At Mr. C.'s return to Rauceby, he was informed that two small livings had been procured for him at Lewes, in Sussex,

of which he now went to take possession. Both livings together brought in about 80*l.*, which he was obliged to expend in employing a curate, as he was long afflicted with a rheumatic disorder in his head, through the dampness of his situation, which obliged him eventually to remove to London. He retained, however, the livings, till he had the satisfaction to resign them to the late Rev. Mr. Dale.

He now resided at Islington, and used to supply different London churches and chapels in the Establishment. For some years he preached the early Sabbath-Morning Lecture at Lothbury, and a Sunday and Wednesday Evening Lecture in Orange-Street Chapel, beside the whole duty at St. John's.

In 1787, he was appointed to the Sunday-Evening Lecture at Spitalfields, which he preached alternately with that of Long Acre Chapel, both in connexion with Mr. Foster. But his most important sphere of usefulness was at St. John's Chapel, Bedford Row, in which he began to preach, March, 1780. He was encouraged to take this large and commodious place, which cost 500*l.* to put it into repair, by the support of Mrs. Wilberforce (aunt to the Friend of Africa), and of Mr. Cardale, of Bedford Row, whom Mrs. Cecil, in the biography of her husband, styles "the nursing-father both of St. John's and of its

minister." For the first three years he received no emolument from the chapel, and his income, on commencing this duty, was but 80*l.*, which accrued from his lecture at Orange-Street Chapel; and afterwards, for several years, his income from St. John's was very inconsiderable. Emolument was never the object of his pursuit; but no sooner was he settled here, than he began to plan schemes of benevolence. He established an annual sermon, on May-day morning, for young people. Two sermons were preached annually for the Welsh Charity School, which attended his ministry; two for the Parish School; and two for a Sunday School recently established at his Chapel; and he would have added several more, but for the remonstrances of some of his congregation.

Mr. C. was many years greatly afflicted with a painful complaint, supposed to be the *sciatica*, which, in the close of the year 1798, became so alarming, that it was judged necessary to have a consultation of the faculty; and he was forbidden to preach any more while the threatening symptoms continued. He had, however, been given out to preach two sermons the following Lord's-day for his Sunday School. In the morning, notwithstanding the injunctions of his physicians, he ascended his pulpit, but had not spoken more than five minutes before he was evidently in great pain, and at the end of twenty

minutes was obliged to conclude; which he did, not with the usual benediction, but with the words immediately following his text, which happened to be the last in the New Testament; and it was generally supposed that he was closing his public ministry: it pleased God, however, to add twelve more years to his valuable life. During this illness, he said to a person who spoke to him concerning it, "It is all Christ. I keep death in view. If God does not please to raise me up, he intends me better. *I know whom I have believed.* How little do we think of improving the time while we have opportunity! I find every thing but religion only vanity. To recollect a promise of the Bible, *this* is substance. Nothing will do but the Bible. If I read authors, and hear different opinions, I cannot say *this* is truth. I cannot grasp it as substance; but the Bible gives me something to *hold.* I have learnt more within these curtains, than from all the books I ever read."

The violence of this attack was mercifully abated; and Mr. C. was so far recovered, that he ventured to preach the Evening Lecture at St. John's, February 24th, 1799; but, though he used great precaution, he found the exertion too much for him, and was obliged again to retire, until, by a blessing on the means used, his strength was sufficiently recovered.

In the year 1800, Mr. Samuel Thornton requested him to take the livings of Chobham and Bisley, which his late father, the ever-memorable John Thornton, Esq., had purchased, and placed in the hands of trustees. Mr. C. repeatedly declined, but was at length prevailed on to accept them, and to do the duty in the summer. By these livings, after deducting all expenses, about 150*l.* per annum was added to his net income.

These parishes were deeply sunk in vice and ignorance.---"When I first came to Chobham," says Mr. C., "as I was sitting in the vestry, on hearing the noise and uproar of the boys, and the people in the gallery talking aloud to each other, I burst into tears, and felt with the prophet, when he said, 'Can these dry bones live?'" He did not, however, labour in vain; a large and attentive congregation was collected, and much good was done. After a few years his good friend, Mr. Bainbridge, bought several acres of ground, and erected a house for him, in which he spent a few months, during the summer of 1807, but did not live to see it entirely completed.

During this year, Mr. C. had a slight paralytic affection, but soon recovered sufficiently to resume his usual labours. During this affliction, he thus writes, in answer to the inquiries of a friend: "I find it easy to tell the

people from the pulpit how to act in such cases, and particularly Christians; but *things* are stronger than we are, and I find it very difficult to act myself. People say, and physicians too, that my preaching three times a day, through the hot weather, at St. John's, was the cause of my present infirmity;---a state, in which I have not only seemed to lose my faculties, but at one time was unable to speak at all. I dare say they are right; but I have an interior feeling, which, while I hear people talking thus on this subject, makes me smile, and say within myself, 'You talk well, but you know nothing of the matter; God is in this thing, and he is teaching me a lesson which I cannot learn from books.'"

In February following, another stroke totally disabled him for public service. Electricity was prescribed, which proving ineffectual, he was ordered to Bath. The waters here were tried for several months; but these also proving ineffectual, he was again advised to change of air; when Providence raised him up an unexpected friend, whom he had never seen;—Isaac Cooke, Esq. of Clifton, who offered him a house ready furnished, and every accommodation and supply his state of affliction could require. Here he resided four months, and for some time seemed considerably better; but again relapsing, he was desirous to return to

town; and the same kind friend provided an easy carriage for his removal.

In the spring of 1809 he arrived at his own house, in a state of extreme debility. The weather becoming warm, the closeness of the town, together with its noise and bustle, became intolerable in Mr. C.'s state of nervous irritability, and he again sighed for the country; when another friend, Mr. Offley, procured him a comfortable retreat at Tunbridge Wells, where he remained for the season; but derived no benefit either from the air or the waters.

In October 1809, he came back to town for the winter; but on the return of spring, found it again necessary to leave it, and took up his last earthly residence at Hampstead, from whence he was finally removed by a fit of apoplexy, August 15, 1810. Thus died a man dearly beloved, not only by his family, but by all who knew him; and a minister highly esteemed and respected, not only by his own congregation, but by the church of God at large, both in and out of the Establishment. To his own peculiar congregation at St. John's he might truly say, as St. Paul said to the Galatians, "I bear you record, that if it had been possible, you would have plucked out your own eyes, and have given them to me."

Although the nature of his last illness was such as to prevent that rich vein of reflection

which he had exhibited during his confinement in 1798, yet, through all obstacles, his mind, like the compass, tended ever and only to his one grand object,—his interest in his Saviour, and the infinite concerns of eternity. From this his attention could not be diverted by any subject of a temporal nature, save *one* only, and that with subordination and submission. His evangelical views became more and more vivid latterly. He read such authors only as treated these views most simply. Archbishop Leighton's Sermons afforded him a continual source of satisfaction. He read them perpetually, and particularly his Sermon on 1 Cor. v. 30;—that on Cant. i. 3; and two on Rom. viii. 33, 34. He earnestly wished that all his own writings had been of this description. One evening, after reading the Bible for some hours, he said, "I derive my whole consolation from meditating on the godhead and character of Jesus, in whom I place all my hope." He read Gurnall's Christian Armour without interruption, during the last four days of his life; and expressed his having been much helped and benefited by that writer. Though his mind was often bowed down by the fatal paralysis which put an end to his labours, yet he retained to the last something of his ministerial spirit; and in a lucid moment, often spoke of preaching again, saying, "Should it please

God ever to raise me up to preach again, Christ would be my only subject." In conversation with a young friend and minister, he said, " In your preaching, hold up Christ. This should be your great object and aim in your sermons. Some have objected, that I have preached too much on faith; but, were I to preach again, they would hear much more of it." A short time before his decease, he requested one of his family to write down for him, in a book, the following sentence: " ' None but Christ, none but Christ,' said Lambert, dying at a stake; the same, in dying circumstances, with his whole heart, saith Richard Cecil." The name was signed by himself, with his left hand, in a manner hardly legible, through infirmity.

In delineating the virtues of Mr. Cecil's character, in which there was little room for flattery or exaggeration, his amiable biographer observes, " I cannot but remark, that Mr. C. possessed opposite points of excellence beyond most men. While he was generous and liberal to others, I have known him much wanting to himself. He was neither extravagant nor penurious, but endeavoured wisely to steer between both these extremes. He was abstemious to an unusual extent."

Speaking of his independent spirit, and of his refusal, in many cases, to receive favours, she remarks, " It is to be considered, that

not only when a single man, but at *all* times, his whole soul was under the influence of a sacred dedication to the grand object which he had in view. He was naturally intrepid, and did not appear to possess with men in common the fears and anxieties attending poverty. There was nothing which he would not have made a willing sacrifice to his grand object, the church; with a firm determination to avoid all impediments in the way of his reproving and exhorting with all authority, in the midst of a corrupt generation, striving to become a light, and not a stumbling-block to them. He was, therefore, while gratefully alive to favour and friendship, not to be fettered by any,—not to be shackled by obligations to the creature, so as to endanger his faithfulness; but with a dignified and Christian independence he pursued his course, unconcerned as to what might befal him in the way. His refusals, however, were not indiscriminate. When his necessities required it, and he saw no objection arising from the situation or disposition of the benefactor, he submitted to be under obligations. Duty varies with circumstances. Whatever Mr. C. perceived to be a *duty*, he never asked a question upon."

His natural perceptions were quick, and his feelings exquisite. He was most sensibly alive to kindness or unkindness. As his cast and

character led him to think rather than to speak, under such impressions, his feelings were often too acute for his comfort; and his views of rectitude were so high, that they opened perpetual avenues to pain: but this tended to keep his mind more steadfastly fixed on that world, where disorder or deformity have no place. He often quoted the words of Hooker on his death-bed, who exulted in the prospect of entering *a world of order*.

Humanity was a very striking feature in Mr. C.'s character, inasmuch as frequently to produce great pain and self-torture. The very contemplation of oppression was intolerable to him. To use his own words;—"There is nothing I abhor like cruelty and oppression. Tenderness and sympathy are not enough cultivated by any of us. There is no flesh in man's obdurate heart. No one is kind enough, gentle enough, forbearing and forgiving enough. We find throughout our Lord's history the strongest traits of compassion." But of all species of cruelties, he seems most to have abhorred that of an unfeeling husband.

He used to speak of himself as being by nature violently passionate. If it was so, much indeed was due to the power and glory of that grace which subdued his passion. Indeed, it was difficult to discover what his natural defects really were, while they were under

perpetual chastisement and controul. Though his aspect and manner frequently obscured the real kindness of his disposition; and sometimes he might be thought, like Joseph, to "speak roughly;" of which he was not only aware, but deeply lamented it; yet his heart was also like Joseph's, full of love to his brethren.

Disinterestedness was a preeminent characteristic of Mr. C. as a Christian. His whole spirit and conduct spoke one language:---"Let me and mine be nothing, so that thy kingdom may come!"---Associated with this, was a singular *practical reliance on Providence*, in all the most minute and seemingly indifferent affairs of his life. He was, emphatically, to use his own expression, "a pupil of signs"---waiting for and following the leadings and openings of Divine Providence in his affairs. On one occasion he said, "We make too little of the subject of Providence. My mind is by nature so intrepid and sanguine, and it has so often led me to anticipate God in his guidings, to my severe loss, that perhaps I am now too suspicious and dilatory in following him. However, this is a maxim with me, that, when I am waiting with a simple, child-like spirit for openings and guidings, and imagine I perceive them, God would either prevent the semblance of them from rising up before me, if these were not his leadings in reality, or he would

preserve me from deeming them such; and, therefore, I always follow what appears to me my duty without hesitation."

But the spring of all these Christian virtues, and the master-grace of his mind, was *Faith*. He appeared never to be exercised with doubts and fears. His magnanimity entered most strikingly into his religious character. He was convinced and satisfied by all the divine declarations and promises---and he left himself, with unsuspecting confidence, in God's hands.

It is almost needless to add, that Mr. Cecil possessed *remarkable decision of character*. When he went to Oxford, he had made a resolution of restricting himself to a quarter of an hour daily, in playing on the violin; on which instrument he greatly excelled, and of which he was extravagantly fond: but he found it impracticable to adhere to his determination; and had so frequently to lament the loss of time in this fascinating amusement, that, with the noble spirit which characterized him through life, he cut his strings, and never afterwards replaced them. He studied for a painter; and, after he had changed his object, retained a fondness and a taste for the art: he was once called to visit a sick lady, in whose room there was a painting which so strongly attracted his notice, that he found his attention diverted from the sick person, and absorbed by the

painting: from that moment he formed the resolution of mortifying a taste which he found so intensive, and so obstructive to him in his nobler pursuits; and determined never afterwards to frequent the exhibition.

Nor was his *intrepid and inflexible firmness* less conspicuous, whenever the interests of truth and the honour of Christ were concerned. The world in arms would not have appalled him, while the glory of Christ was in his view. "Nor do I believe," says Mr. Pratt, "that he would have hesitated for a moment, after he had given to nature her just tribute of feeling and of tears, to go forth from his family, and join "the noble army of martyrs" who expired in the flames of Smithfield, had the honour of his Master called him to this sacrifice: nor would his knees have trembled, nor his look changed."

As a MINISTER, he stood preeminent. His qualifications for the discharge of the ministry were peculiar. The great natural powers which God had given him, were moulded and matured by the training and discipline through which he was led, and were consecrated by grace to the service of his Master. His *learning* consisted more in the knowledge of other men's ideas, than in an accurate acquaintance with the niceties of the languages; and it was so solid and extensive, that there were no

important points, in morals or religion, on which he had not read the best authors, and made up his mind on the most mature deliberation; nor could any topic be stated in history or philosophy, on subjects of art or of science, with which he was not found more generally acquainted than other men. But, in the learning, which is more peculiarly appropriate to his profession, he was indeed a master.

He had *the power of exciting and preserving attention* above most men. All his effort was directed, first to engage attention, and then repay it---to allure curiosity, and then to gratify it. His *power of illustration* was great and versatile. His topics were chiefly taken from scripture and from life, and his manner of introducing them was most finished and effectual.

His *style*, particularly in preaching and in free conversation, was easy and natural. If he ever laboured his expression, it was in search of emphasis, rather than precision,---of words which would penetrate the soul, rather than round his period and float in the ear.

Impression was the leading feature of his ministry. Perhaps the *information* conveyed by it to the mind was not sufficiently systematic and minute. Some of his printed sermons are perfect models of simplicity, vivacity, and effect. That, for instance, on the "Power of Faith."

There was a *familiarity* and an *authority* in

his manner, which to strangers sometimes appeared dogmatism. His manner was, in truth, like that of no other man. It was altogether original; and, because it was original, it sometimes offended those who had no other idea of manner than of that to which they had been accustomed. Yet even the prejudiced could not hear him with indifference. There was a dignity and command, a decision and energy, a knowledge of the heart and the world, an uprightness of mind, and a desire to do good, and all this united with a tenderness and affection, which few could witness without some favourable impressions.

THE

REV. THOMAS SPENCER

Was born at Hertford, Jan. 21, 1791, the third child of his parents, who, in middling circumstances in life, were respectable for their piety. At the early period of four years, he was remarkable for a retentive memory, and a thirst of knowledge; and was in the habit of proposing curious questions on religious subjects, and of imitating, on his return from places of worship, of which he was passionately fond, the actions of the minister and the clerk. About the close of his fifth year, he lost his mother.

He applied himself diligently to his book, and discovered great sweetness of disposition. From the curiosity that is born with genius, he was, while at school, excessively addicted to the reading of novels, romances, adventures, and histories. Though he took no delight in the games or quarrels of his schoolfellows, he amused them by his talk, which was often not very correct. At this early age he was not

without reflection of the most solemn and alarming nature. His bias to the Christian ministry appeared in attempts to address the members of his family, which made him be considered as "*a parson in embryo.*" By the late Rev. E. White, then pastor of the society of Independents, at Hertford, he was assisted in acquiring the elements of the Latin tongue.

When he was about twelve years of age, religious impressions of a permanent nature were made in his mind, by what means, or in what manner, is uncertain. The effect was an earnest desire to be a minister of the gospel, to which he had a persuasion he was destined. But his father's circumstances obliged him to remove his son from school. Though this was contrary to Mr. Spencer's wishes, he yet yielded, as to the will of God. Meanwhile his father's business grew dull, and it was resolved to settle him elsewhere. After a fruitless attempt for this purpose, he was at last placed with a respectable glover in the Poultry. By his diligence, modesty, integrity, and piety, he gained the affection of his master's family. He formed an acquaintance with several pious young men; and at the house of his fellow-servant's father, he sometimes explained and improved a portion of scripture.

After four months' absence, Mr. S. returned to his father's house. Before this time, he had

been introduced to the notice of Thomas Wilson, Esq., the Treasurer of Hoxton Academy. This gentleman had encouraged Mr. Spencer to hope, that his desire of engaging in the Christian ministry might be gratified, and now proposed to put him, for that purpose, under the care of the Rev. W. Hordle, of Harwich. In this gentleman's family Mr. S. found another home, and under his care made progress in different branches of knowledge. His diligence and application are evident, from an abridgment that he made of Parkhurst's Hebrew Lexicon. With progress in knowledge was connected an equal progress in devout feeling. Mr. Hordle thought him "born a preacher, and as much called to it as Jeremiah to the prophetic, or Paul to the apostolic office."

On leaving Mr. H.'s, he spent a few weeks with his father at Hertford; and after the usual examination, which he anticipated with great anxiety, he was admitted into Hoxton Academy. While, by his amiable manners, he secured himself the affection of his tutors and fellow-students, he applied himself closely to his studies, particularly those connected with preaching. Having returned to his father's to spend the summer vacation, he preached his first sermon. Those who heard him were struck with admiration, and earnestly entreated a repetition

of his services. So much were persons taken with his appearance, his address, and above all, the fervour of his devotion, that he preached incessantly till he returned to his studies, in August. The following vacation he preached at Hertford, with still greater success. He then returned to the Academy. The Rev. J. Leifchild, who happened to be preaching at the chapel connected with that institution, procured his assistance one day to perform part of the worship. "When he appeared in the pulpit," says that gentleman, "after the first emotions of surprise were over, and after the mistakes of some, who supposed that he was a little boy belonging to the gallery, who from ignorance or thoughtlessness, had gone up the pulpit stairs, instead of those leading to his seat, had been corrected, so sweetly did he read the chapter, so earnestly, so scripturally, so experimentally, did he engage in prayer, that for the whole six sabbaths afterwards, he became the chief magnet of attraction to the place."

Contrary to the rules of the institution, he was permitted, at the intreaties of the people, to preach in the chapel. His youth, together with his modesty, simplicity, and earnest piety, marvellously operated upon his hearers, who were no less charmed than edified. He now became the general subject of discourse; but

as he grew more popular, he seemed to grow more humble. By preaching frequently in the vicinity of London, he exercised his talents, and made himself known, to the gratification and improvement of thousands. But, while during the early part of the ensuing year, he delivered many discourses in London and its neighbourhood, with astonishing effect, his health was much impaired. He spent the vacation at Dorking, being in a pleasant situation, and having but little labour. On his return, he laboured in the metropolis; but though his zeal and activity increased, his health was still precarious, and his spirits subject to great fluctuation. He was appointed to spend his next vacation at Liverpool. To visiting that place he had an extreme aversion, and, had it been left to himself, he would never have done it. His first sermon delivered there made a great impression; and in the course of his labours for six weeks, he lost his own prejudices against the place, and fixed himself in the affection of those who heard him. Soon after his departure, they sent him a most pressing invitation to settle with them; to which, after seven weeks' deliberation, he acceded, though he had invitations of the same nature from many other places. He now prepared diligently for his new situation, both by study and preaching.

His labours at Liverpool were commenced Feb. 3, 1811. The attention excited by his preaching there was universal. Those who disliked his principles, were affected by his eloquence. It was soon found necessary to procure a larger place of worship, at laying the foundation of which he delivered an animated oration. He grew daily more intent on his work, and his success was wonderful. He was ordained June 27; and went on in his work with a deep sense of its importance, and at the same time with great refreshment and delight of spirit. But he had now nearly finished his course. August the 4th he preached his last sermon; and the next day, while bathing, he lost his life;—being at an age at which there have been few men of any service to their fellows, and fewer still whose death has been so deeply and so generally deplored by strangers.

The character of this most promising youth can hardly be thought thoroughly formed; and years, it is probable, would have fully developed qualities that were but just discernible at his death. He was, however, modest, unaffected, disposed to charity and friendship; and he possessed, happily tempered together, all those qualities which are essential to make a preacher of the most efficient order,—diligence, intimate acquaintance with scripture, and the manner of its operating on the mind

of man, a retentive memory, a fine appearance, an easy and impressive elocution, deep sensibility, and a most intense desire to promote the salvation of his hearers. To an intimate friend, not long before he quitted London, he could say, that he had never preached a sermon which he had not experimentally felt before he delivered it.

DR. J. T. VANDERKEMP.

This extraordinary man was of a respectable family in Holland. His father was a worthy minister of the Dutch Church, in Rotterdam, where his son John was born, in the year 1748. He made a rapid progress in learning when in the University of Leyden; but, on leaving college, he entered into the army, and became a lieutenant of the dragoon guards. Unhappily, imbibing the principles of infidelity, he soon became the slave of vicious passions. But upon his marriage, which produced a degree of external reformation, he quitted the army, in which he had spent sixteen years, and applied himself to the study of medicine, and resided about two years at Edinburgh. He commenced practice at Middleburgh, and afterwards retired to Dort, intending to employ the rest of his days in literary pursuits and rural amusements. But such a sudden

revolution took place in his domestic relations, as totally deranged his plans, and introduced him, as it were, into a new world.

On the 27th of June, 1791, while sailing on the river with his wife and daughter, a sudden squall overset the boat; both the ladies were drowned, and his own life was with difficulty, and in a peculiar manner, preserved. This awful event, in the hand of the Spirit of God, gave a shock to his infidel principles, and he became deeply serious. He cordially received the Sacred Scriptures as the word of God, and determined to make them the rule both of his faith and practice.

In the year 1795, a paper emitted by the London Missionary Society being put into his hand, he conceived the design of becoming a missionary, and offered his services to the directors of that institution. He was gladly accepted, and sailed for Africa in December 1798. He soon visited the country of the Caffres, where he wished to establish a missionary settlement, but it was then found impracticable: he therefore removed to a spot near Algoa Bay, which was granted to the mission by Governor Dundas, and since named *Bethelsdorp*. This was in 1802. This place proved to many a *Bethel*,---" the house of God, and the gate of heaven." Here Dr. Vanderkemp, with Mr. James Read, his colleague, and others, laboured

for several years, with considerable success. In the course of six years there were sixty or seventy huts of Hottentots, and about 600 inhabitants; among whom the worship of God was constantly maintained, the gospel preached, schools supported, and a church, composed of lively Christians, formed. In the year 1810, the number of inhabitants, including men, women and children, amounted to near 1000. Industry continually increased; mats and baskets were made, and sold in the country around. The manufacture of salt was encouraged, and bartered in the neighbourhood for corn, &c.: soap-boiling, sawing, and wood-cutting, became also a source of support.

About this time, the Doctor, having so well established the mission at Bethelsdorp, was strongly induced to extend his labours to other places: and the populous island of Madagascar particularly excited his attention. Mr. Pacalt, another missionary from the London Missionary Society, declared his readiness to unite in this labour of love. Having business to transact with the colonial government, Dr. V. repaired to Cape Town, where he was necessarily detained a considerable time.

But the period was at hand when this truly apostolic man was to be dismissed from his labours, and to be called up to the joy of his Lord. On the morning of December 7th,

1811, he expounded a chapter with much freedom; after which, finding himself much indisposed, he said to Mrs. Smith, a venerable mother in Israel, who had resided for a time at Bethelsdorp, and taught the females to knit, "Oh, Mrs. Smith, I find myself extremely weak; I should be glad of an opportunity to settle my affairs." But, alas! that opportunity was not afforded. He was seized the same evening with a cold shivering: a fever ensued, and he retired to his bed, from which he rose no more. His disorder, notwithstanding the use of suitable means, rapidly advanced, and his surrounding friends could not but entertain the most painful anticipations of the fatal result. It might have been hoped, that a man who had devoted so many years of active life to the service of his Divine Master, and whose lips had fed such multitudes with spiritual knowledge, would have been enabled to instruct and strengthen his afflicted friends, with his dying testimony to the truth and excellency of that holy gospel, to promote which he had made such uncommon sacrifices: but so great was the violence of his disorder, that he was rendered almost incapable of speaking; such a lethargic heaviness oppressed his powers, that it was with great difficulty he could be prevailed upon even to answer a question. One of his friends, however, who called upon

him a day or two before his departure, asked him what was the state of his mind? His short, but emphatical answer, was highly satisfactory,---"ALL IS WELL!" and, in reply to a similar inquiry,---"Is it light or dark with you?" he replied, "LIGHT!" The light of the Redeemer's countenance illumined the darksome valley of the shadow of death, the harbinger of that brighter light which is sown for the righteous---that gladness which awaits the upright in heart.——Dr. Vanderkemp died at the age of 63.

MRS. HARRIET NEWELL

Was a daughter of Mr. Moses Attwood, a merchant of Haverhill, Massachusetts, and was born October 10th, 1793. Her disposition was naturally cheerful and unreserved; she possessed a lively imagination and great sensibility, a taste for reading, and a retentive memory.

No peculiar seriousness manifested itself upon her mind before the year 1806. In the summer of that year, while at the academy at Bradford, she first became the subject of those deep and religious impressions, which laid the foundation of a Christian life. After a time, however, her love to religion abated, and led away by gay amusements, and the perusal of romances, she almost forgot the Bible, and avoided the society of those Christians, whose company she once so much valued. Yet, even at this period, she sighed to be "as in the months that were past,"—and her sighs obtained the

favourable regard of that God, whose pity is ever exercised towards penitential backsliders. The conversation of a pious friend induced serious reflection; past transgressions arose before her as great mountains; anguish seized her mind; and she resolved to return to the Lord with full purpose of heart, and devote to Him herself, and all her powers. These transactions she solemnly performed in the retirement of the closet, and then set to them her seal in the assembly of the saints, by an approach to the Table of the Lord. In the year 1812, she married the Rev. Samuel Newell, missionary to India.

On February 19th, 1812, with Mr. Newell, and Mr. and Mrs. Judson, she sailed from her native shores, amidst the prayers and benedictions of multitudes; and after a tedious voyage they arrived at Calcutta on June 17th. No sooner had they enjoyed the pleasure of being once more upon land, than they were again obliged to venture upon the stormy seas; orders for their departure were speedily issued, and they soon embarked for the Isle of France; and this second voyage proved more tedious and severe than the former. About this time, consumption seized upon Mrs. N.; and beneath its insidious power, she gradually wore away. In view of those sufferings which she afterwards experienced, she thus writes: "I hope

to reach the place of our destination in good health, but I feel no anxiety about that; I know that God orders every thing in the best possible manner. If he so orders events that I should suffer pain and sickness on the stormy ocean, without a female friend, exposed to the greatest inconveniences, shall I repine, and think He deals hardly with me? Oh! no, let the *severest trials and disappointments* fall to my lot, guilty and weak as I am, yet I think I can rejoice in the Lord, and joy in the God of my salvation."

During her long series of sufferings, she meekly yielded to the will of her heavenly Father, without one murmuring word; "My wicked heart," she again wrote, "is *inclined* to think it hard that I should suffer such fatigue and hardship. I sinfully envy those whose lot it is to live in tranquillity on land. Happy people! ye know not the toils and trials of voyagers across the rough and stormy deep. Oh! for a little Indian hut on land! But hush! my warring passions: it is for Jesus, who sacrificed the joys of his Father's kingdom, and expired on the cross to redeem a fallen world, that thus I wander from place to place, and feel no where at home. How reviving the thought! how great the consolation it yields to my sinking heart! I will cherish it, and yet be happy."

In the first part of her sickness, with the birth of her babe, she had some doubts which occasionally interrupted her spiritual comfort; but they were soon removed, and her mind was filled with that peace of God, which passeth all understanding.

When asked, a few days before she died, if she had any remaining doubts respecting her spiritual state, she answered with emphasis, "that she had none." Throughout the whole of her illness, she talked in the most familiar manner, and with great delight of death, and the glory that was to follow. When her medical attendant one day told her, these were gloomy thoughts, she had better get rid of them; she replied, that, on the contrary, they were to her cheering and joyful beyond expression.

She often spoke of meeting her friends in heaven. "Perhaps," said she, "my dear mother has gone before me to heaven, and as soon as I leave this body, I shall find myself with her. At another time, she said, "We often talk of meeting our friends in heaven, but what would heaven be with all our friends, if God were not there!"

"Tell them," said she, referring to her brothers and sisters,---"tell them from the lips of their dying sister, that there is nothing but religion worth living for. O! exhort them to

attend immediately to the care of their precious immortal souls. Tell them not to delay repentance. The eldest of them will be anxious to know how I feel with respect to missions. Tell them, and also my dear mother, that I have never regretted leaving my native land for the cause of Christ. Let my dear brothers and sisters know that I love them to the last. I hope to meet them in heaven: but, Oh! if I should not."---Here the tears burst from her eyes, and her sobs of grief at the thought of an eternal separation, expressed the feelings that were too big for utterance. After she had recovered a little, she attempted to speak of several other friends, but was obliged to sum up all she had to say in---" Love, and an affectionate farewell to them all."

Within a day or two of her death, such conversation as the following, passed between her and Mr. N.---" Should you not be willing to recover, and live awhile longer here?"---" On some accounts it would be desirable; I wish to do something for God before I die; but the experience I have had of the deceitfulness of my heart leads me to expect, that if I should recover, my future life would be much the same as my past has been, and I long to be perfectly free from sin. God has called me away before we have entered on the work of the mission, but the case of David

affords me comfort; I have had it in my heart to do what I can for the heathen, and I hope God will accept me."

"But what shall I do when you are gone? How can I bear the separation?"---"Jesus will be your best friend, and our separation will be short. We shall soon, very soon meet in a better world."---"How does your life appear to you now? "Bad enough! but that makes the grace of Christ appear the more glorious." ---"Jesus, thy blood and righteousness, &c."

When told that she could not live through the next day, she replied, "Oh! joyful news; I long to depart." Some time after, when asked "How does death appear to you now?" She replied, "Glorious; truly welcome."

The last words which she uttered relative to her departure, were---"The pains, the groans, the dying strife!---How long, O Lord!---how long?"

THE REV. HENRY MARTYN, B.D.

Was born in Cornwall, in 1781, and after being several years at the Grammar school, went to Cambridge in 1799, where his proficiency obtained great reputation. He was ordained in 1803, and became the curate of the Rev. Mr. Simeon, at Cambridge, whose ministry had been eminently useful to him. Having obtained an appointment as one of the chaplains of the East India Company, he embarked for India in 1805. His arrival afforded great pleasure to Dr. Buchanan and the Rev. Mr. Brown, who much wished for additional labourers. Mr. Martyn had the true spirit of a missionary, and followed the steps of the renowned Brainerd and Swartz, the former of whom he much resembled. For a time he laboured at Dinapore, and afterwards at Cawnpore. But his health began to decline, and he had thoughts of returning to Europe; but his help being greatly needed in Persia, to assist in the translation of the New Testament into

the language of that great country, he consented to go, notwithstanding the weakness of his body.

"On the 1st of January," 1811, says Mr. M. in his diary, "I pass from India to Arabia, not knowing the things which shall befal me there: but assured that an ever-faithful God and Saviour will be with me in all places whithersoever I may go. May he guide me and protect me, and bring me back again to my delightful work in India." But he adds, "I am, perhaps, leaving it to see it no more;"—and so indeed it proved: he departed for ever from those shores, where he had fully and fondly purposed to spend all his days.

Five months were occupied in his passage from the Hoogly to Shiraz. On the 22d of May, he landed at Bushire in the Persian dominions, and on the 30th set out for Shiraz, and his sufferings by the extreme heat were almost insupportable; but on the 9th of June he arrived at the celebrated seat of Persian literature, and immediately commenced, with proper assistants, another version of the New Testament: and on the 24th of April of the following year, he finished the last sheet of the work; and on the 15th of March, his translation of the Psalms.

On the 24th of May, one year after entering Persia, Mr. M. left Shiraz, intending to lay

before the King his translation of the New Testament; but finding that without an introductory letter from the British ambassador he could not be admitted into the royal presence, he determined to proceed to Tebriz, where the ambassador, Sir Gore Ousley, then resided. His journey of eight weeks, to this place, was extremely harassing: he suffered much, especially by a fever which then attacked him with great severity: the pain in his head was at times almost insupportable, and he was scarcely able to proceed; and when he arrived at Tebriz, he appeared to be in the last stage of debility and exhaustion.

The following extract is from the last letter he ever wrote, addressed to a beloved friend in England:---

"I wrote to you last in great disorder; my fever had approached nearly to delirium, and my debility was so great, that it seemed impossible I could withstand the power of the disease many days; yet it has pleased God to restore me to life and health again: not that I have recovered my former strength yet, but consider myself sufficiently restored to prosecute my journey. In three days I intend setting my horse's head towards Constantinople, distant about 1300 miles."

On the 2d of September, Mr. Martyn commenced his formidable journey, accompanied

by two Armenian servants. His sufferings from heat, from cold, and from severe illness, were extreme; and they were greatly augmented by the unfeeling haste and cruelty of a Tartar, to whose guidance he was unhappily consigned. This man hurried him on, though very ill with a fever, when scarcely able to move, and at times through a heavy rain. At one time, Mr. M. thus writes:—"My fever has increased to a violent degree; the heat in my eyes and forehead was so great, that the fire almost made me frantic."

A few days after, October 6th, the following words appear in his diary, and they are probably the last that he penned: "No horses being to be had, I had an unexpected repose. I sat in the orchard, and thought with sweet comfort and peace of my God; in solitude my company, my friend and comforter! O when shall time give place to eternity! When shall appear that new heaven and new earth wherein dwelleth righteousness! There, there shall in no wise enter in any thing that defileth: none of that wickedness that has made men worse than wild beasts; none of those corruptions that add still more to the miseries of mortality, shall be seen or heard of any more."

Scarcely had Mr. M. breathed these aspirations after that state of blissful purity, for which he had attained such a measure of meetness, when he was called to exchange a condi-

tion of pain, weakness, and suffering, for that everlasting "rest which remaineth for the people of God." At Tocat, October 16th, 1812, either falling a sacrifice to the plague, which then raged there, or sinking under that disorder, which, when he penned his last words, had so greatly reduced him, he surrendered his soul into the hands of his Redeemer.

There was something deeply affecting in his sinking into the grave among men who were strangers both to him and to his God. No friendly hand was stretched out, no sympathizing voice heard, when the tender offices of christian affection are so soothing and so delightful. Yet, doubtless, the Saviour, whom he so cordially loved, and so faithfully served, was with him in his last moments; and as soon as the conflict was ended, took him to himself, to be for ever with his Lord.

In this excellent man, talents of the first order, and attainments of no vulgar fame, were ennobled by fervent piety, and zealously employed in the best of causes. His days were few; but if we measure life by the achievements effected, rather than by the lapse of years, they will seem neither few nor inglorious. He has bequeathed to his successors great and durable monuments of successful labours. He has left an example which may guide the ardour of youth, and rouse the dormant energies of age.

BEILBY PORTEUS, D. D.

BISHOP OF LONDON.

Bishop Porteus was born at York, on the 3d of May, 1731, the youngest but one of nineteen children. His parents were both natives of Virginia, in North America, and were respectively descended from good families emigrated from Britain. His father, born to what was then considered an independent fortune, followed no profession, but lived upon his estate, in affluence and tranquillity, till 1720; when, induced as well by declining health, as by the desire of procuring for his children a better education, he removed to England, and fixed his residence in York.

Having attended school at York till he was thirteen years of age, and afterwards passed a considerable time in a respectable seminary at Rippon, young Porteus was sent to Cambridge, where, under the judicious superintendence of an elder brother, he was admitted as a sizer at Christ's College. Here he distinguished

himself both in mathematical and classical pursuits; and in 1752 was chosen Fellow of his college, and from that time resided in Cambridge. He had long destined his powers for the sublime service of the sanctuary. He accordingly took orders at the age of 26, and was ordained deacon in 1757, and shortly after priest. Continuing, however, at the University, he took a few wealthy pupils under his private care and instruction, and found time for the cultivation of his poetical talents. The early production of his noted poem on 'Death,' which obtained the Seatonian Prize, manifested his success.

In 1762, Archbishop Secker selected him to be one of his domestic chaplains. In consequence he quitted college, and took up his residence at Lambeth, still applying with the utmost diligence to the improvement of his understanding and his heart. In 1765, he married; and in the same year, he was presented by his patron to two small livings in Kent, which he soon resigned for the rectory of Hunton in the same county, in addition to a Peterborough prebend. In 1767, he obtained also the rectory of Lambeth, and shortly after took his degree of Doctor in Divinity. In the following year, Dr. P. suffered an incalculable loss in the death of his venerable patron, Archbishop Secker. He, and his friend, Dr.

Stinton, were left joint executors, and to them were entrusted the publication and other disposal of his various manuscripts. In the faithful discharge of this duty, Dr. P. paid his parting tribute of reverence and love to his benefactor, in the very popular 'Review of his Life and Character,' which has been described as one of the most instructive pieces of modern biographical composition.

After this, he devoted his entire attention to the duties of his two benefices, in each of which, alternately, he resolutely and zealously fulfilled his work; preaching generally twice on the sabbath, attentive to the poor, visiting the sick, relieving the indigent, and consoling the distressed. In 1769, he was appointed Chaplain to the King, and soon after, Master of the Hospital of St. Cross, near Winchester, where he resided occasionally for some years.

At length, without solicitation, or even expectation on his part, he was raised first to the See of Chester, and afterwards, in 1787, to that of London. One of the earliest objects which engaged the Bishop, after his translation to London, was the success of a Society then recently instituted, now called the Society for the Suppression of Vice, of which he became the president.

The well-known Lectures on the Gospel of Matthew, were preached by him for four suc-

cessive years, on the Fridays during Lent. His sentiments were hostile to Catholic Emancipation. Still he was the unshaken advocate of liberal opinion and discussion, and the steady friend of religious toleration. As an ardent admirer and a powerful supporter of the British and Foreign Bible Society, he was always prominent; and was one of its Vice Presidents from the beginning.

In the long struggle for the abolition of the African slave trade, he was eminently indefatigable. Clarkson, in his map of his fellow-abolitionists, has given to the name of Porteus a lasting distinction; and he nobly earned it. Next to the great and paramount concerns of religion, it was, of all others, the object nearest to his heart. He never spoke of it but with the utmost animation and enthusiasm. He spared no pains, no fatigue of body or mind, to further its accomplishment. In short, the best years of his life, and all his talents and powers, were applied and devoted to it; and the happiest day, beyond comparison, that he ever experienced, was the day of its final triumph. Nor did his labours cease here. He continued to recommend and urge all means for the comfort and instruction of the wretched victims who were already enthralled; and one of the last offices of his life was to address a public "Letter to the West India Governors and Proprietors," pressing on their notice the

expediency of an immediate establishment of parochial schools for the education in religious knowledge especially, of the children of the slaves.

An unceasing vigilance over the sanctity of the sabbath, was one of the most distinguished features in the Bishop's official conduct. Among other instances of his beneficial interference on this subject, may be mentioned his "Admonitory Epistle" to some ladies of rank, at the west end of the town, on their introduction of Sunday concerts; and his *successful* application to the Prince of Wales, with reference to a meeting chiefly of military gentlemen, at a hotel, which was announced as held on *every other Sunday* during the winter season.

As his dissolution approached, he anticipated the event with calm confidence and christian devotion. His mind at length seemed altogether absorbed in the opening scenes of the eternal world; and to his friend and chaplain, he spoke little more than to request his earnest prayers for an easy and speedy release. At last, he literally fell asleep in death; and without a pang or a sigh, his spirit fled from its earthly mansion to the realms of peace.

His intellectual powers were of a superior order, and carefully disciplined. His perception was rapid, his judgment discreet and decisive, his memory retentive and ready, his

taste accurate and delicate, his imagination vigorous and glowing. He was an elegant classical scholar. His knowledge of Hebrew literature was very respectable. He was familiarly conversant with historical composition, civil and ecclesiastical, ancient and modern, of which his tract on the "Beneficial Effects of Christianity," may serve in illustration. He was a humble, diligent, patient student of the word of God. The Homilies, Articles, and Liturgy of his church, he considered as scriptural; refusing, however, to admit their *Calvinistic* interpretation. His piety and virtue placed him foremost in the ranks of *Methodism*, and reflected dignity and grace on the appellation.

As a preacher, the Bishop's reputation stood deservedly high. His voice was uncommonly clear, sweet, and flexible: his delivery chaste, correct, spirited, devout. His style was admirably adapted to the pulpit; plain, without being too familiar; classical, without being pedantic. His whole soul was evidently in his subject. It is to be regretted, however, that some of the essential, fundamental doctrines of the Gospel did not receive that pre-eminence, that fulness and frequency of illustration and enforcement in his discourses, which they demand from every herald of the Christian faith.

THE

REV. EDWARD WILLIAMS, D.D.

This great and good man was born at Glanclwyd, near Denbigh, in North Wales, November 14th, 1750. His father and family were zealously attached to the Established Church, and entertained but little charity towards those who separated from its communion. Indeed, they scarcely attended to any thing more than the form of religion, and were disposed to ridicule such of their neighbours as were more serious than themselves. To his parents, by whom he was treated with the greatest tenderness, the more so on account of his being their only surviving son, he was indebted for so much of a religious education, as consists in a moderate care over the morals, a constant attendance on public worship at church, and a degree of respect for the word of God, his day and ordinances. From his fifth to his ninth year, young Williams was placed under the care of an aged preceptress

in the neighbourhood of the family residence, spending only the sabbath days at home. At the expiration of this period, he was transferred to another school for improvement in writing and arithmetic, in which he remained two years, and where he was characterized by a love of play so excessive, as to prevent a common advancement in learning; not, however, without being the subject of religious impressions and exercises, which he recollected through life.

The period now arrived when, at eleven years of age, his friends began to think of a profession for him. Since the Church is regarded as a respectable and advantageous sphere of life, it generally has a share in the calculations of those who, thinking little of the sacred office to be sustained, look out for a convenient support for their children. The parents of this youth had certainly not evinced any very scrupulous care to furnish him with moral and spiritual instruction; but still, his father had a strong wish to bring up his son for a clergyman.

The very measures, however, which he adopted for that end, frustrated his purpose. At St. Asaph there was a flourishing school, from which many youths at that time were sent to the universities. In this school, therefore, he was entered as a pupil, in the year

1761. The scholars were numerous, and some of them grown up to manhood. Advantages for learning were not wanting, and there is no reason to suppose that he was deficient either in capacity, or, at that time, in inclination to avail himself of them. Thither, however, besides a desire for learning, he carried a tender conscience; and scenes, such as were there disclosed, must either prove fatal to moral susceptibility, or excite feelings the most painful.

The young stranger could not, without disgust, be witness to violations of the external decencies of religion; and when he saw his schoolfellows, at whose dissipation and impiety his mind had revolted, clothed in robes emblematic of innocence, and chaunting with solemn pomp the professed praises of the Divine Majesty, he was grieved beyond endurance. From the boyish candidates who thus began the race of ecclesiastical expectation, he turned to those of mature age, who had proceeded far in the course; but even there he beheld conduct so paradoxical, as to confound his reason. Hence he was led to think, and to examine, and to turn away with deep distaste from the proposal of being a clergyman in the national establishment. After continuing, therefore, for about two years, it was thought best to take him home again.

Another profession was now contemplated; and that of the law being chosen, he was placed by his father in a grammar-school at Caerwys, under the tuition of the curate of the parish, preparatory to his entering on legal studies. For these, however, the son had no relish: and in his seventeenth year, he was taken home to assist his father in his business of farming and grazing. He was impressed with a sense of religion about the age of eighteen, in consequence of hearing a sermon in a barn near his father's house, by a lay preacher in connexion with the Calvinistic Methodists; and he received the word with such power, as to produce an evident alteration in the state of his mind, and the character of his deportment.

The disappointment experienced by Mr. Williams, sen. in respect to his son, acting upon his mind, in combination with the offence taken at these new associations, now led him to adopt a course of severity for the purpose of reclaiming him from his religious connexions; which proved in this instance, as it has in most similar cases, altogether ineffectual. Mild methods were next employed with the same design; and, through the medium of a friend, the proposal was communicated of entering into the ministry of the Established Church, with the offer of his being supported at Oxford in the mean time. This offer he at length

accepted; and accordingly, on October 3, 1770, he was placed under the care of a clergyman at Derwen, with the View of being qualified to enter at college. He had now nearly completed his twentieth year; and it was at this period that the powers of his mind first began in any remarkable degree to unfold. While under the care of this gentleman, he attentively read, among other religious books, the celebrated work of Elisha Coles, on the Sovereignty of God, in reference to which he relates the following anecdote in the Appendix to his *Christian Preacher;* "When setting out in the ways of God, I found this book singularly useful. A carnal minister, who had gravely recommended for my perusal Dean Swift's Tale of a Tub, observing my partiality to it, remarked, with great emotion, "If the doctrines contained in that book be true, I am *sure* to go to hell." I then replied, what I now deliberately confirm, "If these doctrines be not true, I have no *hope* of going to heaven."

While he was now studying with a view to the established ministry, he heard that an ordination was about to take place at St. Asaph. Anxious to contemplate a scene in which he was hereafter to be personally concerned, he obtained leave to witness the solemn transaction. On the road thither, he was passed by some fashionable charioteers, who, driving furiously,

swore with loud oaths, that they should be too late. At the inn he met with them again, and observed in them the same kind of behaviour. Having entered the Cathedral, he recognized the young men, whom he had so lately known to be influenced by an evil spirit, among the number of those who declared that they were moved by the Holy Ghost to take upon them the sacred office of preaching the Gospel. Shocked at the sight, he was led to consider the propriety of conforming to a church, the bonds of whose discipline were so relaxed. The question, thus brought a second time under review, was again resolved as before: and from this period, he was determined to think no more of the Establishment as a field of labour.

In 1761, he entered the Dissenters' Academy at Abergavenny, then under the superintendance of Dr. Davies; his father, who long opposed the design, having at last reluctantly agreed to afford the assistance required while there. He pursued his studies with unwearied application, and enjoyed the high esteem and confidence of his tutor and his fellow-students. His attainments in Rabbinical learning and Biblical criticism, were very respectable. In divinity, he studied the works of some of the best foreign divines, particularly Turretine, Stapfer, and Wolfius. To moral science his

attention was chiefly directed. Cudworth's Intellectual System, Gale's Court of the Gentiles, and Wollaston's Religion of Nature Delineated, were among his favourite authors.

After spending four years at Abergavenny, he removed, in 1775, to Ross; where he was ordained, on March 27, 1776. In the following year he married, and subsequently removed to Oswestry, where his ministry was much blessed to the enlargement of the congregation, and the building up of the church. Here he opened a grammar-school, soon after he had taken the charge of the congregation; and in the year 1781, an application was received by him from Mr. Scott of Drayton, which led to his appointment, under the patronage of Lady Glenorchy, as a tutor of young men destined for the christian ministry. Soon after, he was solicited to accept of the situation in the academy at Abergavenny, vacated by Dr. Davies, who had removed to Homerton. This latter affair was one of some difficulty, and occasioned a correspondence of some extent. In conclusion, Mr. Williams refused to quit Oswestry, and his family was increased by the accession of a number of students from Abergavenny, in addition to those who were supported by Lady Glenorchy.

While employed in this enlarged sphere of action, he experienced much domestic affliction,

especially in the frequent indispositions of Mrs. W.; but under these circumstances, his diligence, patient perseverance, and unfeigned piety, were the more conspicuous. "He attended," says Mr. Lewis, his colleague, "to a great variety of things, and I never knew a man so capable of doing it: for he seemed clearly to understand every kind of business he had to superintend. Considering his duties as a tutor, minister, and head of a family, I used to think he did the work of a Hercules."

It was during his residence at Oswestry, that Mr. W. commenced author. In 1786, he published an edition of Maurice's Social Religion, in an abridged form. In 1789, he appeared in the Baptismal controversy, in reply to Mr. Booth. Next followed his abridgment of Dr. Owen on the Epistle to the Hebrews, accompanied by Letters to Dr. Priestley and Mr. David Levi. In 1791, he published a discourse occasioned by Mr. Belsham's sermon at the Old Jewry before the supporters of the New College at Hackney, with a letter addressed to that gentleman.

In 1791, Mr. W. removed to Birmingham, to take the charge of a congregation. It was about this time he was unexpectedly presented with his degree of Doctor in Divinity, by the University of Edinburgh, as a testimony of respect for his talents, acquirements, and

writings. One of his friends called with the intelligence, and laid it before him; after reading which, he pleasantly said, "Well, I shall still keep to my text," meaning that he should still "glory only in the cross of Christ;" a subject on which he was then preparing a discourse for the press.

At this time his mind was much occupied with the pitiable condition of the heathen world, and with such plans for the propagation of Christianity as appeared most likely to prove successful; and as it fell to his lot to draw up a circular letter to the Associated Churches in Warwickshire, he added a post-script addressed to the Independent Associations of Ministers in the other Counties of England and Wales, recommending, among other objects, the sending of Missionaries among the Heathen. It was, therefore, to be expected, that when the London Missionary Society was instituted in 1795, he would take a lively interest in its affairs; which he continued to manifest to the end of his life. He delivered a charge to the first missionaries sent out to the islands of the South Sea, July, 1796; and was one of the preachers at the Eleventh General Meeting of the Society in 1805.

In 1795, he again entered upon the office of tutor, having received an invitation to superintend the Institution re-established at Masbro'

near Rotherham. At the same time he accepted the pastoral charge of a society of Dissenters at Rotherham. This was the last and most important station which he occupied; and here his character, talents and piety were seen to the greatest advantage, and the services he rendered to religion and learning were most extensive and efficient.

Amidst his numerous engagements as a pastor, and a tutor, the Doctor published, while at Rotherham, several of his most valuable works. Among these may be mentioned his "Christian Preacher;" his "Sermon on the Kingdom of Christ;" and another which obtained much publicity, and proved the occasion of some controversy, under the title of "Predestination to Life," &c. He likewise rendered no inconsiderable service to the cause of truth, as an Editor of two esteemed and valuable authors, whose works had never appeared in any uniform edition:---the Works of Dr. Doddridge, with notes illustrative, theological, and philosophical, in ten volumes; and those of President Edwards in the same style, in eight vols.

In 1809, he published his "Essay on the Equity of Divine Government, and the Sovereignty of Divine Grace:" the most elaborate of all his works, and which he had announced while he was at Oswestry; and in 1812, his

"Defence of Modern Calvinism," in reply to Bishop Tomline, the best written of all his publications, and particularly admirable for its regular and comprehensive plan. The publication of the Essay was productive of such consequences as not unfrequently attend the declaration of sentiments by an author who does not write in accordance with the prevailing opinions of his connexions. Attempts to discredit the Doctor's character for orthodoxy were so successful as to make an impression for a time upon his congregation, and to alarm the friends of the institution over which he presided, lest it should suffer material injury in public patronage. His reputation, however, stood too high, and was too solidly established, to be permanently affected by insinuations in prejudice of his evangelical probity; while his doctrinal views have, to the present day, been constantly advancing in public estimation, in proportion as they have been impartially examined, and fairly understood.

In consequence of Dr. Williams's continued and laborious application to study, and to the numerous avocations that devolved on him as tutor, his health was greatly injured, and his valuable life apparently shortened. In February, 1813, he experienced a violent bilious attack, which proved his last sickness,---to him the messenger of mercy, which came to call

him from his labours to receive an everlasting reward. Previous to his departure, he had been unable to preach, or deliver his stated lectures to the students for about four or five weeks, though not confined to his bed more than two days. His disorder increased at intervals, until at length nature was exhausted. His dissolution, however, was wholly unexpected; for on the very day of his death one of the medical gentlemen expressed great hopes of his recovery; and about half an hour before the mournful event occurred, his physician thought he would pass a comfortable night. But no sooner had he left the house, than symptoms of dissolution began to appear. The alarm was instantly spread---the students assembled for prayer---but soon found that the spirit of their tutor had taken its flight. This happened on the 9th of March, 1813.

The following account of his last hours and expressions was written by his highly respected colleague in the Academy, since likewise deceased:---"After a violent attack of pain on the Wednesday, which continued for fifteen hours, his strength was so exhausted as scarcely to admit of speaking. He said, however, that his mind had not abated its vigour, and that he was happy in God; but could not talk. To a friend he exclaimed, 'I am in the hands of a sovereign God, who will perfect that which

concerns me, and mine, and the church, and all his.' At another time,---' I have been for a short season employed about personal concerns, but now I find my soul all engaged about the interests of the church, and God's public glory.' It was remarked, ' Paul could say, For me to live is Christ and to die is gain.' ' Yes,' he rejoined, ' and for me as well as Paul, to live is Christ and to die is gain.' On the last day he observed, ' I know not how it is, my mind has ceased to work; it is at rest today.' ' That,' said his dear partner, ' is what we wanted: now I have some hope.' Alas! it was fallacious. The tide of life was fast retiring, and by ten o'clock it ceased to be. The change was so gradual, that it could not be said precisely when he breathed his last, and only a slight movement of the eye declared what had transpired. He spoke within half an hour of the sad event, and was perfectly sensible."

An admirable monument to the memory of this man of God, has been erected, in the instructive and gratifying Memoir of his Life and Writings, by the Rev. Joseph Gilbert. From that work the following extract is taken:

" His piety was most pure and ardent, though unobtrusive and unaffected. It consisted not at all of superstitious forms and abstinences, but was fed by habitual meditation and prayer,

and by occasional seasons of special self-examination and humiliation before God. He seemed constantly to breathe devotion, and his prayers were in nothing so much remarkable as in their fulness, fervency, and depth of adoration. On such occasions he seemed to go as far as man could in abhorring sin, annihilating self, and glorifying God. The word of God, with every part of which he was perfectly familiar, was still his constant study; and perceiving, as he did, the harmony of its doctrines, his mind was unembarrassed, and his heart invigorated by its holy sentiments. Religion was to him not so much duty as enjoyment. Devoted more than many to abstruse thinking, and possessing a ceaseless thirst after knowledge, yet his devotion was not injured by his studies; for he viewed every thing in its relation to human obligations and divine claims. Such was the habitual temperament of his spirit, that all his investigations were practically religious. They led him the more clearly to see, and the more impressively to feel, that all good, and only good, proceeds from God, but that evil is exclusively from the creature; of which the result was, a more lowly disesteem of himself, a more exalted admiration of divine grace, and a more glowing delight in the God of his salvation. In the divine laws and sanctions, in the procedures of providence, and the

general government of creatures, he recognised nothing unbefitting just conceptions of Deity, nothing capricious, nothing unsanctioned by obvious principles of equity; while every where in the work of redemption and human recovery he beheld, with enraptured admiration, displays of unutterable benevolence, wisdom, power, and mercy. The expiatory efficacy of the Saviour's sacrificial offering, and the renovating influence of the Spirit, were subjects the dearest to his heart. It may be said truly that he 'delighted himself in the Lord, and that he had the desire of his heart.'

"Though he possessed little of what is, in a sense far too confined, especially denominated genius, his intellectual power was great and peculiarly active. He was not a man of fiction, but of reality; delighting not in the excursions of fancy, but in the investigation of truth. He had imagination enough to illustrate by apt comparison, but not so to adorn his composition as to inspire it with life and action. He could not abstract the mind of his reader from personal consciousness, call up scenes before the eye at pleasure, or make whomsoever he would follow the bidding of his imagery; but he could instruct the willing learner, and lead forth the attentive mind to a noble maturity of judgment. They who sought repose from doubt, and solid ground to stand on amidst

the fluctuations of time, and the approaching realities of eternity, could not commit themselves amongst men to a safer or more skilful guide. His penetration was keen, his judgment solid, his memory tenacious, and his conceptions clear and forcible. In closeness of argument he had few equals, and such was his pleasure in it, that he noted no flight of time while so engaged."

His various compositions unquestionably rank among the richest treasures of the christian church; and theological science, already so highly indebted to the productions of his pen, would, there is reason to believe, had he lived, have received still larger and richer contributions. Many works of moment to the cause of christian truth were yet in contemplation, and would easily and speedily have been accomplished, had his days been lengthened.

MRS. GRAHAM.

Isabella Marshall, afterwards Mrs. Graham, was born July 29th, 1742, in the county of Lanark in Scotland. She was trained to an active life, as well as favoured with a superior education. She possessed an intellect---strong, prompt, and inquisitive; a temper---open, generous, cheerful and ardent; a heart---replete with tenderness, and alive to every social affection, and every benevolent impulse.

To form her betimes for the future dispensations of his providence, the Lord touched the heart of this "chosen vessel" in her early youth. The spirit of prayer sanctified her infant lips; and taught her, as far back as her memory could go, "to pour out her heart before God." She had not reached her eleventh year, when, in the words of Eldersly, "she selected a bush, to which she resorted in seasons of devotion, and there dedicated herself to God by faith in the Redeemer."

The incidents of her education, thoughtless companions, the love of dress and the dancing-school, chilled for a while the warmth of her piety, and robbed her bosom of its peace; but her gracious Lord revisited her with his mercy, and bound her to himself in an everlasting covenant, which she sealed at his table about the seventeenth year of her age.

Having married, a few years after, Dr. John Graham, surgeon to the 60th British regiment, she accompanied him, first to Montreal, and after to Fort Niagara. Here, during four years of temporal prosperity, she had no opportunity, even for once, of entering "the habitation of God's house," or hearing the sound of the gospel. Secluded from the waters of the sanctuary, and all the public means of growth in grace, her religion began to languish, and the leaf to droop; but the root was perennial---it was of the "seed of God, which abideth for ever." The sabbath was still to her the sign of his covenant. On that day of rest, with her Bible in her hand, she used to wander through the woods, renew her self-dedication, and pour out her prayer for the salvation of her husband and her children. He who dwelleth not in temples made with hands, heard her cry from the wilds of Niagara, and strengthened her with strength in her soul.

By one of the vicissitudes which chequer

military life, the regiment was ordered to the island of Antigua, in the West-Indies. Here she met with that exquisite enjoyment to which she had been so long a stranger---the communion of kindred spirits in the love of Christ: and soon did she need all the soothing and support which it is fitted to administer: for in a very short time the husband of her youth, her whole earthly stay, was taken from her by death. The stroke was indeed mitigated by the sweetest assurance that he slept in Jesus. But a heart like hers, convulsed by a review of the past, and anticipation of the future world, would have burst with agony, had she not known how to pour out its sorrows into the bosom of her heavenly Father. Bowing to the mysterious dispensation, and committing herself to his protection, she returned to her native land, to contract alliance with penury, and to live by faith for her daily bread. There the same grace, under whose teaching she knew how to abound, taught her also to suffer need. With a dignity that belongs only to those who have treasure in heaven, she descended to her humble cot, employment, and fare.

But her humility was the forerunner of her advancement. The light of her virtues shone brightest in her obscurity, and pointed her way to the confidential trust of forming the

minds and manners of young females of different ranks in the metropolis of Scotland. Here, respected by the great, and honoured by the good, she continued in the successful discharge of her duties, till Providence conducted her back to the American shores, where, in the city of New York, she opened a school for the education of young ladies.

Admonished, at length, by the infirmities of age, and importuned by her friends, this venerable matron retired to private life. But it was impossible for her to be idle. Her leisure only gave a new direction to her activity. With no less alacrity than she had displayed in the education of youth, did she now embark in the relief of misery. In her house, originated a society for the relief of poor widows with small children. The Orphan Asylum originated also with her: and even the sabbath previous to her last illness, occupied her with a recent institution --- a Sunday School for Ignorant Adults.

She was greatly refreshed in spirit by the success of Missionary and Bible Societies, and used to speak with much affection of those missionaries with whom she had become acquainted, since they visited New York, on their way to the stations in India.

On Tuesday, the 19th of July, she complained of not feeling well; and on the Satur-

day, she requested that Mrs. Christie, her intimate friend might be sent for; this alarmed her relations, who knew that there existed an understanding between those two friends, that one should attend the dying bed of the other. For upwards of twenty-four years, they had loved each other, feeling reciprocal sympathy in their joys and their sorrows.

On Mrs. Christie's entering the chamber of her friend, Mrs. Graham welcomed her with a sweet expressive smile, seeming to say, "I am going to get the start of you, I am called home before you: it will be your office to fulfil our engagement. When she sat by her bedside, Mrs. G. said,—"Your face is very pleasant to me, my friend." During Saturday night, a lethargy appeared to be overpowering her frame. On Sabbath morning, also, she was disposed to constant slumber.

Observing her son-in-law, Mr. Bethune, looking at her with agitation, she was roused from her heaviness, and stretching her arms towards him, and embracing him, she said, "My dear, dear son, I am going to leave you: I am going to my Saviour." "I know," he replied, "that when you do go from us, it will be to the Saviour; but, my dear mother, it may not be the Lord's time now to call you to himself." "Yes," said she, "now is the time; and, Oh! I could weep for sin." Her words

were accompanied with her tears. "Have you any doubts, then, my dear friend?" asked Mrs. Christie. "Oh! no," replied Mrs. G.; and looking at Mr. and Mrs. Bethune as they wept, "my dear children, I have no more doubt of going to my Saviour, than if I were already in his arms. My guilt is all transferred; he has cancelled all I owed; yet I could weep for sins against so good a God; it seems to me as if there must be weeping even in heaven for sin."

Having asked Dr. Mason to pray with her, he inquired if there was any particular request she had to make of God through him: she replied, that God would direct: then, as he kneeled, she put up her hands, and raising her eyes towards heaven, breathed this short, but expressive petition, "Lord, lead thy servant in prayer!"

After Dr. Mason had taken his leave, she again fell into a deep sleep. Her physicians still expressed a hope of her recovery. One of them, however, declared his opinion, that his poor drugs would prove of little avail, against her own ardent prayers to depart, and be with Christ.

On Monday the Rev. Mr. Rowan prayed with her, and to him she expressed also the tranquillity of her mind, and the steadfastness of her hope, through Christ, of eternal felicity.

Her lethargy increased: at intervals, however, she would occasionally assure her daughter, Mrs. B., that all was well; and when she could rouse herself only to say one word at a time, that one word, accompanied with a smile, was, "*Peace.*"

On Tuesday afternoon, she slept with little intermission. "This," said Dr. Mason, "may be truly called falling asleep in Jesus."

At a quarter past twelve o'clock, on the morning of the 27th of July, 1814, without a struggle or a groan, her spirit winged its flight from a mansion of clay to the realms of glory, while around the precious remnant of earth, her family and friends stood weeping, yet elevated by the scene they were witnessing.

After a silence of many minutes, they kneeled by her bed, adored the goodness and grace of God towards his departed child, and implored the divine blessing on both the branches of her family, as well as on all the Israel of God.

THE REV. THOMAS CHARLES, B.A.

Was the son of a respectable farmer in the parish of Llanfihangel, near Caermarthen, where he was born, October 14th, 1755. He became truly serious in early life; and, after having spent some years at school, was sent to Oxford in 1775, where he made good use of his time. He spent the summer vacation, of 1777, with the Rev. Mr. Newton, at Olney: this visit proved very profitable to him. In June, 1778, he was ordained, and became curate of a parish in Somersetshire, where he laboured about five years. In 1784, he engaged in the curacy of Llanymowddy, in Merionethshire, but was obliged to quit it in less than a year. After this, he waited some time for employment in the Established Church; but obtaining none, he collected together poor children in various places, to instruct them; but the number becoming great, he was prevailed upon to adjourn these meetings to the

chapels of the Calvinistic Methodists, whom he finally joined, and among whom he became eminently and extensively useful. He travelled much in North Wales, in all seasons, sustaining great labour and difficulty, and visiting the numerous societies of that denomination, at least annually; yet, so conducting his arrangements, that he usually preached at Bala on the last Sunday of every month, and administered the sacrament to about five hundred persons. He also visited the Welsh societies in Liverpool, Manchester, Gloucester, and London. In the latter city he regularly supplied, in rotation with other ministers, Lady Huntingdon's chapels at Spa-fields, and Sion, where he was universally respected.

In 1785, he was the chief instrument in establishing circulating charity schools in North Wales, by which many thousands of poor children were taught to read the Bible, and multitudes were made wise unto salvation. He was also eminently useful in setting up Sunday schools, which became so numerous, that he established a printing press at Bala, to supply them and others with catechisms and tracts. He became also the occasion of an institution in Scotland, called "The Society for the support of Gaelic Schools."

About the year 1802, having purchased all the Welsh Bibles he could obtain, and finding

no supply adequate to the increasing demand for them in Wales, where so many persons had recently learned to read, he projected the scheme of printing a new edition of the Welsh Bible, by private subscription; and his conversation with pious friends in London, on this subject, especially with the members of the Religious Tract Society, led ultimately to the formation, in 1804, of that noble institution—"The British and Foreign Bible Society."

Among the numerous efforts of a most ardent mind, constantly diffusing the light of the gospel, was his elaborate work—a Scripture Dictionary, in four volumes octavo. He also compiled several Catechisms, and other elementary tracts, for schools and families; also a small work, entitled "The Welsh Methodists vindicated;" he likewise conducted the Spiritual Magazine, published quarterly, in the Welsh language; and commenced a Concordance, for the use of his countrymen. It may convey to the reader some idea of his immense labours, when he is told that, in the space of eleven years, more than 320,000 copies of his small publications issued from the press at Bala. While engaged in these arduous pursuits, he generally rose, in summer and winter, by four or five o'clock in the morning.

It is astonishing that Mr. Charles was enabled so long to support these incessant

labours, endure the hardships and fatigue of travelling, the danger arising from damp beds, and the severity of the cold, in passing over the mountains: but "the servants of Christ are immortal till their work is done." He had a most earnest desire to live until the large edition of the Welsh Bible, which he revised with consummate care and attention, should be finished; "I shall then," said he, "be content to lay my head upon my pillow, and die." His fervent wish was gratified; he just lived to see its completion; and the last words he ever wrote were—"*it is now finished.*"

Mr. Charles's health had been gradually declining for about three years before his decease, owing to an internal injury he received in opening a gate; yet he continued his ministerial labours till within a few weeks of his death. The last day he preached was September 3d, 1814, at Machynlleth (where he went for change of air); in the morning, on Luke xv. 7, and in the afternoon, on 1 Cor. xvi. 22. On his return to Bala, on the 9th, his friends were alarmed at the change of his appearance; and he said to one who helped him to alight from the carriage, "I am very thankful that the Lord has enabled me to reach home once more;—and now I have nothing to do but to die." Notwithstanding the excruciating pains which he endured from his disorder, not a

murmuring or impatient word dropped from his lips. He said, that he had never thought so much of the sufferings of Christ, as during his illness. His mind was always tranquil, and, at times, very cheerful. The promises were his support. "My flesh and my heart faileth," said he, "but God is the strength of my heart, and my portion for ever." He would often repeat those words in 2 Kings xiii. 14; "Now Elisha became sick of the sickness whereof he died;" adding, "I know not what the Lord intends to do with me; but either for life or death, I am in his hands. He is a good master, and he may do with me what he pleases; I have given myself to him a thousand times."

In the week preceding his death, a female domestic, who had lived in the family many years, and who attended him during his illness, was suddenly seized with a typhus fever, which carried her off in three days; at the same time, his eldest son was taken ill, and his recovery seemed very doubtful. These distressing events were perhaps too much for his weak frame. "The Lord," said he, "seems to have his rod in the family; but it is in the hands of a tender Father." To a friend who called to see him, he said, "You see we are in the furnace; but after we have suffered awhile, we shall come out purified."

To one who sat up with him, he often said,

" Charles is a poor sinner—nothing but a poor unworthy sinner—but there is forgiveness with God." At another time, he said, " I have settled the few things I had in this world, and have committed my soul to the Lord. I know whom I have believed." While thus delighting in God, his views of himself were deeply abasing. " When I reflect on my sinfulness," said he, " my suffering is as nothing."

On retiring in the evening, he said to Mrs. Charles, on account of whose infirm state of health he expressed much anxiety,—" Well, my dear, shall I die, and leave you? the Lord still lives to take care of you—He cannot die." Early next morning, symptoms appeared, which intimated, that the hour was at hand which was to deprive Wales of one of its brightest ornaments, and the church militant of one of its most faithful, indefatigable, and useful ministers. A shivering fit, with which he had been seized, having subsided, he appeared to be easy, and did not, for a time, utter a word; when a friend, approaching the bed, said, " Well, Mr. Charles, the day of tribulation is arrived;" to which he immediately replied, " There is a refuge." His breathing now became weaker, and soon, without a struggle or a sigh, he fell asleep in Jesus. He departed, October 9th, 1814, having nearly completed the fifty-ninth year of his age.

THE REV.

CLAUDIUS BUCHANAN, D.D.

CLAUDIUS BUCHANAN was born at Cambuslang, near Glasgow, in 1766. At the age of seven years, he was sent to the grammar-school at Inverary; and when he had but just completed his fourteenth year, was appointed by a gentleman, tutor to his two sons. In the year 1782, he left this family, in order to pursue his studies in the university of Glasgow; where, at the age of seventeen, he conceived the romantic design of making the tour of Europe, like Goldsmith, on foot. It was not, however, till nearly four years afterwards, that the unfavourable issue of an imprudent attachment to a lady, superior to himself in birth and fortune, determined him to prosecute his long cherished design. He left Scotland for this purpose in 1787, and his friends supposed him to have gone abroad; but he continued in London, where he was in a short time reduced to the lowest extreme of wretchedness and want. At length, however, he became engaged as a clerk with a respectable solicitor

in the city, with whom he remained nearly three years. During this time, he unhappily lived in the total neglect of religion, and in the pursuit of vanity. But in the year 1790, he was first impressed with a concern for salvation, by means of conversation with a friend. By the recommendation of his pious mother, he then went to hear, and subsequently introduced himself to, the venerable John Newton, rector of St. Mary Woolnoth, London. Mr. N. interested himself in the welfare of the young stranger, with his characteristic warmth of benevolence; and in him Buchanan found an enlightened and faithful counsellor, and a steady friend. The total change thus superinduced in his views and feelings, gave rise to a determination, which his venerable friend was forward to approve, to relinquish the study of the law, and to devote himself to the ministry of the gospel, for which his parents had once designed him. For the accomplishment of this newly awakened desire, he was indebted to the munificent kindness of the late estimable Henry Thornton, Esq. who sent him to Queen's College, Cambridge, at his own expense. Here he remained for full four years, under the care of the late excellent Dean Milner, prosecuting his studies with equal zeal and success; and was eminently useful to some of his fellow-students.

In 1794, Mr. Newton made him the first

direct proposal of a voyage to India; on receiving which, he referred its decision implicitly to Mr. Newton, Mr. Thornton, and Mr. Grant. In 1795, he was ordained by the late Bishop Porteus, and soon after introduced into the Church as Curate to Mr. Newton; but in a few months he was appointed a chaplain in the service of the East India Company, in Bengal. He sailed for India, August the 11th, 1796; arrived at Calcutta, March 10th, following; and now found himself, to his extreme mortification, consigned to a total seclusion from active duty, at a military station at Barrackpore, 16 miles above Calcutta. Here he studied the Hindoostanee and Persian languages; but complained bitterly of the enervating effect of the climate, on both his body and his mind.

At length, towards the close of the year 1799, the Marquis Wellesley, then Lord Mornington, appointed Mr. B. a third Chaplain to the Presidency, and he immediately entered on the duties of his office. In the following year, his Lordship desired Mr. B. to draw out a sketch of the constitution of the College, which he was intent upon founding at Fort William, for the instruction of the young civil servants of the Company in eastern literature and general learning. Of this college, the Rev. David Brown was appointed Provost, and Mr. Buchanan, Vice-Provost.

We now find him in a station which rekindled all his ardour, deeply interested his feelings, and demanded his utmost talents and exertions. He now preached at one of the churches in Calcutta once, and sometimes twice, on a Sunday. In his capacity as Vice-Provost, with which was united the classical professorship, the superintendence and practical government of the College principally devolved upon him; besides which, he had to attend to his lectures, an extensive correspondence, and a multiplicity of occasional engagements. His assiduity and diligence were most exemplary; they were prompted by a pure spirit of devotedness to the Gospel, which manifested itself in a constant dissatisfaction with the inadequacy of his own exertions. "One thing urges me," he writes, "to press forward with hope: and that is, that all I hear, and all I say, appears to be so very unlike what it ought to be, that I imagine something better might be attempted." Perhaps there was a mixture of morbid feeling in this restlessness and dissatisfaction. It is remarkable, that in the midst of his indefatigable labours, he confesses, that he did not know he ever had what Christians call "zeal." If so, however, the strength and consistency of his principles, and the noble elevation of his character, were but the more fully evinced by this circumstance, that he had to toil through all his performances with a

languid and heartless constitution, as he himself describes it, both in body and mind, which made him bear easily with all things, and have little pleasure in any thing. He gave a most amiable proof of the genuine excellence of his character, when in the year 1802, his income being now considerably enlarged, he authorized his aged mother to draw upon his agents for 300*l.* annually; and further, when he remitted to his early patron, Mr. H. Thornton, 400*l.* as the amount of what he had expended on Mr. Buchanan's account during his residence at college. "He never expected that I should repay him," he says; "but God has put it in my power, and therefore it is my duty." In addition to this sum, he resolved to devote 500*l.* to the support of a young man at the University, of religious character and good ability, who might be in the circumstances of poverty, in which he had once himself been placed.

Dr. Buchanan now projected a work on "The Expediency of an Ecclesiastical Establishment in India," which he afterwards published; and his project has since been carried into effect by the British Government.

He had not long been here, before he also projected a tour, which might materially serve the cause of true religion and of the Scriptures. The superintendants of the above college had, before this period, entered into correspondence

with intelligent persons, in order to ascertain the state of Christianity and of superstition in Asia; but the accounts received were, in many instances, so vague and contradictory, that they could not well be reconciled, much less depended upon. Dr. Buchanan therefore, conceived the design of devoting the last year or two of his residence in the East, to purposes of local investigation and inquiry. With this view he travelled through the Peninsula by land, from Calcutta to Cape Comorin, a continent extending through 14 degrees of latitude, and visited Ceylon thrice; and he soon discovered that a person might reside all his life in Bengal, and yet know almost as little of other countries in India, (for instance, of Travancore, Ceylon, Goa, or Madras, of their manners, customs, habits, and religion,) as if he had never left England. The principal objects of this tour were to investigate the state of superstition at the most celebrated temples of the Hindoos; to examine the churches and libraries of the Romish, Syrian, and Protestant Christians; to ascertain the present state and recent history of the Jews in the East; and to discover what persons might be fit instruments for the promotion of learning in their respective countries, and for maintaining a future correspondence on the subject of disseminating the Scriptures in India. In pursuit of these objects, he visited the whole eastern and western coasts of

the Peninsula, Ceylon, and the interior of Travancore, and of Malabar; also seven principal temples of the Hindoos. After this tour he returned to Calcutta, where he remained about three quarters of a year longer, and then visited the Jews and Syrian Christians in Malabar and Travancore a second time, before his return to England.

The Doctor's visit to the Inquisition at Goa, 1808, discovers a degree of fortitude and courage not often met with in the clerical profession. Soon after this, he returned to England. He had designed to come over land, to visit Mesopotamia and Judea: but was dissuaded, on account of the unsettled state of many of the countries he would have to pass through. The important results of his journies in the east were afterwards communicated to the world in his "Christian Researches in Asia;" a book replete with interest to every real Christian, and which doubtless contributed much to promote the great cause of missions to the Heathen in India, and other eastern countries.

After his return, he intimated a wish to make a second eastern tour to Mesopotamia and the Holy Land. In the former country, he had the names of 100 churches which he had a desire to see, and afterwards to visit the Syriac press at Mount Lebanon, to touch at Alexandria, from thence to proceed to Greece, and the Isles of the Archipelago; and the whole with the

same views of encouraging sacred literature, and the circulating of the Scriptures. The debilitated state of his health, however, not permitting him to undertake this journey, he employed himself usefully in promoting the same cause at home. Latterly he retired to the village of Broxbourne, and devoted usually nine hours a day, to prepare an edition of the Syriac Scriptures, for the use of the Syrian Christians in India. In January, 1815, he was summoned to attend the grave of his friend and patron, Henry Thornton, Esq.; and on the ninth of the next month, he was called suddenly to follow him to the world of happy spirits, at the age of forty-eight years; but if the length of his life were calculated from the number and variety of his services in the cause of religion, he must be pronounced much older.

As to his character, it is already so well established, both for piety and learning, as to need no encomium. He was "a burning and a shining light," and a signal blessing to the nations of the East. His humility and piety will appear in the following extract from his will.

"I commit my soul and body to Jesus Christ, the Saviour of lost sinners, of which sinners I am one,---the chief of sinners: but I trust I have obtained mercy; and I look for eternal salvation through the obedience of Christ unto death, even the death of the cross. I account the

origin of my salvation to be the love of God the Father, who loved my soul in Christ before the foundation of the world. I renounce all works as a claim of merit. All my works have been mixed and sullied with sin and imperfection. Whatever has been acceptable to God is his own, even the work of his Holy Spirit; it is not mine. Glory be to the Father, Son, and Holy Ghost, for ever and ever. Amen."

THE REV. ANDREW FULLER.

ANDREW FULLER was the son of pious parents, Robert and Philippa Fuller, both Calvinistic Dissenters; and the latter, who survived him, eminent for piety. At the time of his birth, Feb. 6, 1754, his father occupied a little farm at Wicken, a small village in Cambridgeshire. He was not indebted either to eminence of birth, or to fortunate patronage, for any part of his subsequent reputation. His earlier years were diversified only by the commission of crimes and follies too common to childhood and youth; succeeded by those moral convictions, sometimes deepened into horror and remorse, which often result from the natural operations of conscience. As to his education, which was received at the Free School of Soham, it was confined to the common course of reading, writing, and accounts. So little indication did his early years afford of his future excellence and usefulness.

In his sixteenth year, his convictions had assumed a more enlightened and commanding character, and they issued eventually in his cordially embracing the doctrine and the promise of the gospel. He attributes to the preaching which he then heard, the prolongation of the terror and disquietude with which the deep consciousness of his guilt had filled his mind. "If, at that time," to use his own impressive language, "I had known that any poor sinner *might* warrantably have trusted in the Saviour of sinners for salvation, I conceive I should have done so, and found rest to my soul sooner than I did." The sufferings of his mind under the agitation produced by these distressing exercises, seem to have qualified him to state with distinctness, as he afterwards did, the errors and disadvantages of the system from which they emanated.

The following year introduced him into the Baptist Church at Soham. He entered into this connexion with all the ardent eagerness and affection of a recent convert. It afforded him considerable pleasure, but proved to be of very transient duration. A division in the church, amounting almost to a dissolution, shortly ensued. By slow and progressive steps, he was led to settle as their minister among the few members that remained.--- The first seven years of his pastoral labours

were spent in the retirement and obscurity of Soham, and among a people who were few in number, and whose means were incompetent to his support. It was during his residence here, that he imbibed these views which are conspicuous in "The Gospel worthy of all acceptation." Hitherto, he had been the disciple of Gill and Brine; but, perceiving a discordancy between some of their leading sentiments and the sacred writings, he sedulously prosecuted his inquiries, concerning the points on which they differed, and they eventually terminated in his renouncing his adherence to the peculiar opinions of these two writers. About this time Mr. F. became acquainted with Mr. Hall, of Arnsby, who recommended to him the work of President Edwards on the Will, from which he derived great advantage. A corresponding change in the character of his preaching naturally resulted from the change his religious sentiments had undergone. At this time, also, several other theological questions of minor importance passed under his review, and in the retreat of a country village he gave them a serious and ample consideration, ever seeking to form his sentiments, by a patient and cautious investigation of the Scriptures, and earnest prayer for divine direction.

Mr. F. had married, in 1776, an amiable

young woman of the church in Soham; and in the same year he acquired two most valuable friends, the late Mr. Sutcliffe, of Olney, and the late Dr. Ryland, of Bristol, who formed together "a lovely triumvirate," "a threefold cord," which death alone could break.

In the year 1782, he removed to Kettering, in Northamptonshire. It would seem, that Providence had been wisely preparing him, in his former retreat, for this wider sphere of action. His judgment had been exercised and strengthened, and his powers of action had acquired a maturity which qualified him to discharge with success the arduous duties that attached to the distinguished situation in which he was about to be placed.

The year 1792 was a year replete with interest to Mr. Fuller and to India. In the office of Secretary to the Baptist Mission, which originated at that time, his energetic mind found an object commensurate with its almost boundless capacity and ardour. In the pursuit of the objects connected with the welfare of this mission, he found his highest joy, and, eventually, his grave. The labours which the barren years of this mission, as well as its future periods of success and extension, occasioned to Mr. F., it is not easy to enumerate. They were witnessed by others, and heard of from them, though he dwelt little upon them

in his own conversation. But the consultations which he held---the correspondence he maintained---the personal solicitations which he employed---the contributions he collected---the management of these and other funds---the selection, probation, and improvement of intending missionaries---the works which he composed and compiled on these subjects---the discourses he delivered---and the journies he accomplished, to extend the knowledge and to promote the welfare of the mission, required energy almost unequalled. In short, the history of his life, for the last three and twenty years of it, was so completely identified with that of the mission, that all its principal transactions must be referred to his agency. He was of himself a host, and no one man could supply his place. While his health was constantly impaired by the greatness of his exertions, he persevered in them with unabating ardour to the very last. He appears, indeed, to have expected that these labours would have cost him his life, but it affected him not; and had it not been for the unusual strength and vigour of his constitution, he would have fallen a sacrifice much sooner than he did.

After some months of previous indisposition, the arduous and truly honourable career of this excellent man, terminated on the morning

of the Lord's day, May the 7th, 1815. As his end drew near, he complained of great depression and sinking, saying, he must die. A friend replied, " I know of no person, Sir, who is in a more happy situation than yourself; a good man, on the verge of a blessed immortality." Mr. F. humbly acquiesced, and hoped it was so. He afterwards lifted up his hands, and exclaimed, " I have been a great sinner; and if I am saved, it must be by great and sovereign grace,---*by great and sovereign grace!* And to another friend he said, " I have no religious joys, but I have a hope in the strength of which I think I could *plunge* into eternity." At other times, he said, " I am not dismayed. My God, my Saviour, my Refuge, to thee I commit my spirit. Take me to thyself; bless those I leave behind."---" In nothing," said Mr. Toller, " can I so fully join issue with him, as in the manner of his dying. Had he gone off full of rapture and transport, I might have said, ' O ! let me die the triumphant death of the righteous !' But it would have been far more than I could have realized or expected in my own case; but the state of his mind towards the last appears to have been, if I may so express it, ' after my own heart.' *He died as a penitent sinner at the foot of the cross.*"

As a preacher, Mr. Fuller was always prac-

tical; but his practical exhortations were always founded on evangelical principles. His expositions were clear, simple, natural; and his addresses to the conscience, close, pungent, and often eminently pathetic.

As an author, he possessed much originality, simplicity, and perspicuity. His reasoning was forcible, his propositions were guarded, and his inferences naturally deduced. He called no man master, yet he never affected singularity, but endeavoured to confine himself to the simplicity of Scripture. His writings, chiefly controversial, were of the most valuable cast. The first controversy which particularly excited his attention, was that which is called *The Modern Question*, and produced his "Gospel worthy of all Acceptation;" the object of which is to enforce on all men their obligation to believe and embrace it; to repel the idle excuse of men who have no *will* to do so, that they want the *power*, and to shew that the impediment rests wholly with themselves. On this occasion, he was attacked both by friends and foes. The former were alarmed at his supposed inclination to Arminianism, and the Arminians would gladly have claimed him as their own. But he had founded his system on the rock of the Scriptures, and from thence he could not be removed. "When," says Mr. Fuller, "I first published my treatise on the

nature of faith, and the duty of all men who hear the gospel to believe it, the Christian profession had sunk into contempt among us; insomuch, that had matters gone on but a few years longer, the Baptists would have become a perfect dunghill in society." It was among the best effects of this controversy, that men were directed more to the study of the Scriptures; and, for models of preaching, to the practice of Christ and his Apostles.

His next attack was on Socinianism, in 1792, and that upon grounds somewhat new. Others had shewn the system to be anti-scriptural; he endeavoured to shew, by the confession of its own writers, its defect in "moral tendency," and that it was as contrary to the spirit as to the letter of the gospel. This masterly work attracted the admiration of all the friends of vital and evangelical religion, and was severely felt by the Socinians, or Unitarians, as they now choose to be denominated. Although more than thirty years have elapsed since its first publication, no answer to it, deserving the name, has been produced by the party against which it is directed.

In 1800, our author attacked the strongholds of Deism, in his work, entitled "The Gospel its own Witness;" in which he demonstrated, that the grand objection of infidels is to the *purity* of the gospel. The system of

"Universal Salvation" now successfully engaged his attention, in opposition to Mr. Vidler. In 1810, he devoted a duodecimo volume to the subject of Sandemanianism, and is thought to have bestowed more pains on it than perhaps on any of his other works. Mr. F. also, with the assistance of a learned friend, wrote an unanswerable defence of missions, under the modest title of an Apology, which was occasioned by the opposition of some of the directors and servants of the East-India Company. But his writings were not all controversial. His remarks on the first and last books of the Bible have been printed in three volumes, the latter but just before his death, and are in high esteem. Besides, he was the author of a variety of single sermons, tracts, memoirs, and contributions to different periodical works, all more or less valuable.

The character of Mr. F. cannot be better estimated than in the following delineation of it by a writer of first-rate eminence, Mr. R. Hall—who, speaking of Mr. Fuller, describes him as a "man, whose sagacity enabled him to penetrate to the depths of every subject he explored, whose conceptions were so powerful and luminous, that what was doubtful and original, appeared familiar; what was intricate, easy and perspicuous in his hands; equally successful in enforcing the practical, stating the theo-

retical, and discussing the polemical branches of theology; without the advantage of early education, he rose to high distinction among the religious writers of his day; and, in the midst of a most active and laborious life, left monuments of his piety and genius, which will survive to distant posterity. Were I making his eulogium, I should dwell on the spotless integrity of his private life, his fidelity in friendship, his neglect of self-interest, his ardent attachment to truth, and especially the series of unceasing labours and exertions, in superintending the mission to India, to which he most probably fell a victim. He had nothing feeble or undecisive in his character, but to every undertaking in which he was engaged, he brought all the powers of his understanding, all the energies of his heart; and if he were less distinguished by the comprehension, than the acumen and solidity of his thoughts,—less eminent for the gentler graces, than for stern integrity and native grandeur of mind, we have only to remember the necessary limitations of human excellence."*

* Hall's Terms of Communion, Preface, pp. 6, 7.

TIMOTHY DWIGHT, D. D.

ENDOWED by nature with uncommon talents, enriched, by industry and research, with valuable and diversified attainments, amiable and consistent in his private life, and eminently useful in the discharge of his professional duties, Dr. Dwight is indisputably entitled to rank among the very first men of the age.

He was born at Northampton, in the county of Hampshire, and state of Massachusetts, on the 4th of May, 1752. His father was, by profession, a merchant, and owned a handsome estate in the town in which he lived. He was a man of sound understanding, of fervent piety, and of great purity of life. His mother was the third daughter of Jonathan Edwards, for many years the minister of Northampton, and afterwards President of Nassau Hall; well known as one of the ablest divines of the last century. With a mind originally vigorous and discriminating, she had been accustomed,

from her infancy, to the conversation of literary men, who resorted in great numbers to her father's house; and thus was she forcibly taught the importance of that learning, the effects of which she had so often the opportunity of witnessing. It was a maxim with her (the soundness of which her own observation through life fully confirmed), that children generally lose several years, in consequence of being considered by their friends as too young to be taught. She pursued a different course with her son: she began to instruct him almost as soon as he was able to speak; and such was his eagerness, as well as capacity, for improvement, that he learned the alphabet at a single lesson; and, before he was four years old, was able to read the Bible with ease and correctness. With the benefit of his father's example before him, enforced and recommended by the precepts of his mother, he was sedulously instructed in the doctrines of religion, as well as in the whole circle of moral duties. She taught him, from the very dawn of his reason, to fear God and keep his commandments; to be conscientiously just, kind, affectionate, charitable, and forgiving; to preserve, on all occasions, and under all circumstances, the most sacred regard to truth; to relieve the distresses and supply the wants of the poor and unfortunate. She aimed at a very early period to enlighten

his conscience; to make him afraid to sin, and to teach him to hope for pardon only through the righteousness of Christ. The impressions thus made upon his mind in infancy, were never erased. A great proportion of the instruction he received before he arrived at the age of six years, was at home with his mother. Her school-room was the nursery. There he had his regular hours for study; and twice every day she heard him repeat his lesson. Here, in addition to his stated task, he watched the cradle of his younger brothers. When his lesson was recited, he was permitted to read such books as he chose, until the limited period expired. During these intervals, he often read over the historical parts of the Bible, and gave an account of them to his mother. So deep and distinct was the impression which these narrations then made upon his mind, that their minutest incidents were indelibly fixed upon his memory.

With such advantages, young Dwight made rapid and extraordinary advances in every kind of knowledge to which his attention was turned. At school, he was always the first, though the youngest, of his class. Before he had reached the age of seven, he had twice studied through Lilly's Latin Grammar, by borrowing the books of the elder boys, while they were at play. Besides acquiring, at an early period,

a very accurate and extensive acquaintance with the Roman and Greek classics, he studied, with great assiduity and pleasure, ancient and modern history, geography, and astronomy. It is but seldom that we find the same person equally fitted to cultivate the Parnassian regions of taste, and to toil in the mine of metaphysics, or to excel in the sublimer departments of philosophy. In the present instance, however, these rare endowments were combined. While Dwight relished the beauties of Homer and Virgil, he could enter into the abstract reasonings of Locke, and master the Principia of Newton. He became himself a poet of no mean rank, and a mathematician of very respectable attainments. But, however distinguished as a scholar, it is with far more lively and agreeable emotions, that we contemplate his character as a Christian. We see here exhibited the regular process and incalculable importance of a religious education.

At the age of thirteen, Timothy Dwight was admitted a member of Yale College. We can scarcely conceive of a more perilous situation; and had not his mental constitution been admirably fortified, the contagion which surrounded him must have proved of fatal consequence. Infidel principles, and their usual attendants, levity and profligacy, prevailed in the college to an alarming extent. The

students spent much time in various kinds of loose amusement and dissipation, particularly gaming. Our scholar was not, it seems, entirely exempt from the contaminating influence of this fashionable folly; yet he happily escaped, without having either his principles shaken, or his moral conduct stained. But some who can refuse the sweets of Circe's fascinating cup, are speedily intoxicated with the love of fame. Young Dwight was indeed soon brought to another test, which strikingly evinced the power of religion over his mind. After far outstripping his rivals in the career of literature, and being called to become a tutor in the college, at the early age of nineteen, an office which he filled with high credit to himself, and great advantage to the seminary, he heard the painful intelligence of his father's death, and saw it his duty to resign a situation so congenial with all his feelings, so flattering to all his hopes, and to take the charge of his mother and a numerous family. In this situation he past five years of the most interesting period of his life, performing, in an exemplary manner, the office of a son, and of a brother and guardian to the younger children. While he resided at Northampton with his mother, the inhabitants shewed a strong inclination to employ him in civil life. Twice he consented to serve the town, as their representative in the state

legislature. But though he possessed talents for business, which might have raised him to notice in the political world, yet his heart was too much set upon literary pursuits, and the work of the Christian ministry, to be satisfied with any prospects, however flattering, of secular honour and emolument.

In May, 1795, upon the death of Dr. Stiles, he was, highly to the satisfaction of all classes, elected to be President of Yale College. This was a situation in which he was eminently adapted to serve his country, by advancing the interest of both learning and religion. At the time Dr. Dwight entered upon his arduous office, the students were deeply and deplorably infected with infidelity. All discussions connected with the authority or evidence of revealed religion had been previously avoided. This led the students to believe that their instructors were afraid to meet the question fairly, and that Christianity was not founded on argument. One of the questions now presented by the first division of the college was this, "Are the Scriptures of the Old and New Testament the word of God?"---To their surprise, the President selected it for discussion; told them to write on which side they pleased, as he should not impute to them any sentiments they advanced as their own; and requested those who should write on the negative side of

the question, to collect and bring forward all the facts and arguments they could procure; enjoining it upon them, however, to treat the subject with becoming respect and reverence. Most, if not all of the members of the first division, came forward as the champions of infidelity. When they had finished the discussion, he first examined the ground they had taken; triumphantly refuted their arguments; proved to them that their statement of facts was mistaken or irrelevant; and, to their astonishment, convinced them, that their acquaintance with the subject was wholly superficial. After this, he entered into a direct defence of the divine origin of Christianity, in a strain of powerful argument and animated eloquence, which nothing could resist.---The effect upon the students was electrical. From that time, infidelity was not only without a strong-hold, but without a lurking place. To espouse her cause was now as unpopular, as before it had been to profess a belief in Christianity. Unable to endure the exposure of argument, she fled from the retreats of learning, ashamed and disgraced.

In consequence of the system of discipline established, the order and decorum maintained, and the spirit of emulation excited by him, the number of students increased in a short time, from one hundred and ten to more than three hundred. His authority did not assume an air

of arrogance and repulsive sternness, nor break forth in oracular and dictatorial language, or acrimonious and sarcastic accents. His deportment was grave and dignified, yet mild, affable, kind and condescending; such were his faithfulness, prudence, gentleness, and affection, in reproving, advising, and encouraging his pupils, that he acquired the honourable appellation *of the young man's friend.*

We shall now briefly notice the character of Dr. Dwight, as a preacher and professor of theology. In the commencement of his ministry, at Greenfield, notwithstanding the various and important engagements connected with the tuition of youth committed to his care, by almost incredible industry, he found time regularly to compose two sermons every week. At the age of twenty-three, he was visited by a calamity, which, to one so passionately fond of books, must have been felt as a very heavy affliction. His eyes, which had been previously weakened by intense application, was so much injured by the small-pox, that he could never afterwards, to the end of his life, read or write more than a few minutes at a time. He was then compelled to prepare for the pulpit short notes only, and to depend on the promptitude of his own mind for the choice of expressions, when the discourses were delivered. At a later period, he had an amanuensis, who

penned from his lips the sermons which have been given to the public, with many others yet unpublished. Nor can we forbear to mention the singular command which he had over his mental faculties; for when interrupted, if propriety did not forbid, he would proceed with two trains of thought by the hour together; conversing with company, and also dictating to his amanuensis. As a preacher, Dr. D. is said to have been distinguished by the originality and copiousness of his ideas; the simplicity, force, and fitness of his language; the dignity, propriety, and seriousness of his manner. There was in his pulpit addresses, a freedom, a fervor, a pathos, a power, an unction, rarely equalled, and never surpassed, by any of his countrymen or contemporaries. A sermon preached by him from Jer. viii. 20. "The harvest is past, the summer is ended, and we are not saved," will never be forgotten by those who heard it. In two instances the delivery of it was obviously the commencement of a revival of religion among his pupils; in the first of which, nearly half of them were united to the college church. Similar consequences have been ascribed to the delivery of it on two other occasions in different places.

In this short biographical sketch, it is manifestly impossible to enlarge on the merits of Dr. Dwight as a professor of theology. It is

evident, however, that while he made frequent and successful excursions into the vast and varied regions of learning and science, *divinity* was the province in which he always found himself thoroughly at home. This was the favourite field, which duty and inclination prompted him to explore with unwearied diligence, and to cultivate with exquisite delight. His theological lectures, which have already passed through several English and American editions, will be a lasting monument to his fame, and a lasting benefit to the church.

Dr. Dwight continued to discharge the duties of his station, both as a minister, and as the president of the college, to the age of sixty-five, when, after a lingering and painful illness, he expired in peace and triumph, on the 11th of January, 1817.

THE REV. JOHN FAWCETT, D. D.

Was born near Bradford in Yorkshire, in the year 1740. His early life was chiefly remarkable for an intense love of reading: and though his father's limited number of books afforded but little scope to his literary taste, yet those to which, through other channels, he could gain access, were diligently and constantly perused. He was afterwards assisted in the acquirement of the Latin language, and with the loan of some valuable books in divinity, by some intimate friends.

It does not appear that he received the blessing of vital religion till Mr. Whitefield visited that part of the country where he resided, and revived the almost expiring flame of Christianity, which had shone so brilliantly there in the days of the first nonconformists. Shortly after this, he became acquainted with the nonconformist controversy, and gradually lost his predilection for the Establishment. Under

the preaching of a Mr. Crabtree, the first pastor of a new Society formed in Bradford, his views on baptism experienced a change; he was accordingly immersed, and became a member of that body. He continued to indulge, with unabated ardour, his strong attachment to learning. So insatiable was his thirst for information, that the purchase of books led him occasionally into pecuniary embarrassments.

In the year 1764, having for some time previously exercised his talents as a public speaker in a more private manner, he accepted the pastoral charge of a small congregation at Wainsgate, where he laboured with so much success, that the neighbouring population, whose character had before but too much resembled the barren and uncultivated country in which they dwelt, underwent a pleasing and propitious change.

In 1773, by the advice of Messrs. Evans and Ryland, and other gentlemen of the Antipædobaptist body, Mr. F. in conjunction with Mr. J. Sandys, was induced to undertake the tuition of young men for the ministry of the gospel. This plan met with considerable success, and many young men were sent out from under their instructions, who reflected great credit upon the talents and assiduity of their tutors, among whom was Mr. Ward, the late Missionary in the East.

Mr. Fawcett's labours becoming increasingly useful, and his congregation more numerous, a new and more commodious meeting-house was erected, in the year 1777, in the neighbouring village of Hebdenbridge, to which he removed, and where he continued his labours to the day of his dissolution. In 1811, he was honoured with the degree of Doctor in Divinity by one of the American Universities. After this period, he gradually declined in health; and having experienced a succession of attacks, about the middle of the year 1817, he expired, after a few days of languishing pain, aged 77 years. To his last hours, he joined in those prayers which his affectionate friends offered at his bed-side, and exclaimed, shortly before his departure, "Come, Lord Jesus! come quickly." One of his friends having said, "There remaineth a rest for the people of God," he finished his testimony to the truths he had believed and preached, by exclaiming, "O receive me to thy children!"

Dr. Fawcett was a devoted and zealous servant of his divine Master. The energies of his soul were exclusively directed to the extension of the kingdom of Christ, and, in this respect, perhaps, no individual in that part of England was more honourably conspicuous. As an author, he was much above mediocrity. His *Essay on Anger* is generally the most

esteemed of his works. His *Life of Oliver Heywood* is an interesting and able memoir, and highly instructive to ministers. The *Devotional Family Bible* has long maintained a high reputation as an excellent and judicious summary of elucidations of the sacred volume. His other smaller works have been rendered extensively useful, particularly his tract entitled *The History of John Wise.*

THE REV. JEHOIADA BREWER,

OF BIRMINGHAM.

Few men were more eminently endowed by nature and by grace, for a life of usefulness, than the late Jehoiada Brewer; and few ministers of the present generation, have been indulged with a larger share of success.

He was born at Newport, in Monmouthshire, about the year 1752. His family was highly respectable. Having obtained clear and scriptural views of the method of salvation, under the ministry of the Rev. Mr. Glascott, who was preaching at the chapel of the Countess of Huntingdon, in Bath; he first laboured in the villages around that city, and afterwards preached, with remarkable popularity, throughout Monmouthshire and the surrounding counties. His intention, at this time, was to enter the national church; and he studied under a clergyman to recover his classical knowledge

acquired at school, and to prepare himself for taking orders; but was diverted from this plan by the positive refusal of ordination, and compelled, if he would preach the gospel, on which his heart was set, to exercise his ministry among Protestant Dissenters. The grounds on which the bishop refused, were, that his sentiments were Calvinistic, his spirit too methodistical, and his practice irregular, since he had already preached. It was the privilege of Rodborough, in Gloucestershire, to enjoy his ministrations for a few years. Here he was greatly beloved, and very useful. He afterwards raised a large and flourishing congregation, from a very small one, at Sheffield, where he spent thirteen years, and ultimately settled at Birmingham, where his ministry was numerously attended, and with increasing usefulness, even to its close. After a very gradual decline of health for two or three years, on the 24th of August, 1817, he gently died away, sleeping in Jesus.

He possessed a strong and vigorous understanding, and a large share of firmness and decision of character. His feelings were quick and susceptible: in his friendships he was ardent and sincere. He was a man of strict integrity, of great moral worth: he had a high sense of honour, in its best acceptation, and was the decided and mortal enemy of every thing like

duplicity and meanness. He was,---what his friends have often heard him admire and commend,---a truly honest man. This, too, was a leading feature of his ministry: he held forth the word of life in no equivocal or suspicious tones; he gave the trumpet no uncertain sound. He spoke as he believed; he believed as he spoke; for he ever aimed, not to please the corrupt fancies and depraved tastes of men, but to reach their consciences, and save their souls. The most stupid and careless could scarcely hear him without feeling, without trembling. His words were as goads, they pierced like arrows, and rankled in the heart. It was not either the beauty of his imagery, or the richness of his taste or language, which attracted and secured the attention of his audience, though his illustrations were often peculiarly striking, and his language was generally correct, strong, and nervous. No; it was the vigour, the fervour, the *directness* of his address, the solemnity and earnestness of his manner, which arrested the heart and conscience, and interested the feelings of the hearer, and made him sensible that he was the person intended and addressed. A favourite sentiment of his, and often alluded to by him, was this: "When a man preaches as he ought, he goes direct to the conscience, instead of stooping to trifle with the imagination."

Perhaps much of the secret of that skill, that happy art, by which he produced such powerful effects on his congregation, lay here, ---he consulted his own heart in the preparation of his sermons, and therefore seldom failed to get at the hearts of his hearers in delivering them. On one of the blank leaves of his pulpit Bible, he had inscribed the following very significant and striking extracts, which he adopted as his mottos, and to which, under a Divine blessing, much of the impression often witnessed in his preaching, may warrantably be attributed: "*Prius afficiamur ipsi, ut alios afficiamus!*---*Ardeat, qui vult incendere.*---*Si vis me flere, dolendum est.*"

THE

REV. ROBERT SIMPSON, D.D.

The Rev. Robert Simpson, D.D. was born at the farm-house of Little Tillerye, near Milnathort, in Kinrossshire, Scotland, Feb. 15, 1746, (O. S.) The farm on which his father resided had been in the occupation of the family for several generations. It appears, from Wodrow's Historical Records, that as far back as the year 1664, when the arbitrary and cruel attempts of Charles the Second to introduce Episcopacy into Scotland, occasioned so much opposition and bloodshed, an ancestor of the Doctor, George Simpson, was included in the list of proscribed and fugitive adherents to truth and a good conscience; towards whom every office of humanity was strictly forbidden, as a crime against the state. On the re-establishment of Presbyterianism, this honoured disciple of Christ was restored to his home at Tillerye, where the family uninterruptedly resided till the birth of Dr. Simpson. As he

inherited the name, so he venerated the character, of his pious ancestors, accounting it his chief honour to have descended from a race so distinguished. His father was destined by his parents for the ministry, and with this view had received a classical education, preparatory to his entering on a course of study at St. Andrew's; but losing his father when about thirteen years of age, he was necessitated to engage in secular pursuits. His two eldest children, of whom the Doctor was one, were, after a time, taken to live with their maternal grandmother, at Balcanqual, in Strathmeglo; a woman of distinguished eminence for piety. It is probable, that during his residence with her, he was occupied either in tending the sheep, or in other duties which accorded with his age and strength. He is described by a relative as being at this period "a volatile young creature," and as at times affording early proofs of superior genius and capacity. In the year 1764, he bound himself apprentice to a dyer at Dumfermline, where, impelled by a native ambition, and a desire to excel in whatever he undertook, he applied himself with great assiduity to acquire a knowledge of his trade. He also discovered, at this time, an ardent thirst for literary acquisition; for, after having discharged the duties of the day, he frequently devoted a great part of the night

to the study of the Hebrew and Greek languages, assisted by a Mr. Donaldson, a man well qualified to give him the necessary instruction; and from this pursuit he suffered nothing to divert him; and quite unconscious of the arduous and important duties awaiting him, he was now laying in stores of knowledge, influenced and impelled by the secret workings of Him, who was gradually preparing the destined instrument for future and extensive usefulness.

The state of religion in Dumfermline, and in the whole of that district, was at this period very flourishing. It was a usual saying of the venerable John Brown, of Haddington, that he "never was in a strath of country where there was so much religion and good sense." It was the cradle of the secession; it was blessed with the enlightened and zealous ministry of Messrs. Ralph and Ebenezer Erskine, and of many others, the savour of whose preaching extended over the whole district. These circumstances would operate favourably on a mind like that of Dr. S. Accordingly, he acquired much knowledge, attained a solidity of judgment, and was at times the subject of deep impressions and lively sensations, under the powerful preaching of the popular ministers of that day.

In Dumfermline he remained about ten years;

and having by industrious application attained to great proficiency in his trade, aiming at still greater improvement, he came to the resolution of visiting England, without any view, at that time, of ultimately settling there; but from a desire of obtaining a thorough knowledge of his business. He went first to Haddington; here he introduced himself to the Rev. John Brown, who, in his early days, had lived with his pious grandmother at Balcanqual, in the capacity of herd-boy; nor is it a little remarkable, that from the same farm, and probably engaged in the same occupation, two persons should proceed to attain to such eminence and usefulness, and to occupy stations so similar in the church of Christ. Leaving Haddington, he proceeded, through various places, to Cotterstone, in Yorkshire; a place destined to be the scene of events, infinitely important to himself, and highly beneficial to the church of Christ.

He brought with him to this place materials for the formation of a most excellent character; a healthy, vigorous constitution, great energy of mind and feeling, a high degree of moral excellence, an amiable and generous disposition, which raised him in the esteem of all who knew him; and when all these natural and acquired endowments were sanctified and crowned by Divine grace, he became "a vessel

unto honour, sanctified and meet for the Master's use, and prepared unto every good work."

He made, at this time, a profession of religion, was considered an upright and consistent character; and he so eminently excelled in devotional exercises, as to excite the astonishment of all who heard him. Such was his character *antecedent* to that change which places him among the excellent of the earth. On his first coming to Cotterstone, like all steady, judicious Scotchmen, he associated with the dissenters, and sat under the evangelical and useful ministry of the Rev. Mr. Prattman, who proved the honoured instrument, in the hand of God, of bringing him to a saving knowledge of the truth. Some single sentence, coming from the lips of the man of God, was directed to the heart. He was brought to experience those terrors of an awakened conscience, which drank up his spirit, and by which, to adopt his own expression, he "was shaken, as it were, over the mouth of hell." Previous to this, it has been seen, that he had much light in the understanding, exhibited much rectitude of moral conduct, was the subject of occasional fervour of religious feeling, and possessed considerable gifts in prayer; affording, hereby, a striking specimen how far a person may advance in a profession of religion, without becoming the subject of its subduing and

sanctifying power. Influenced by a lively recollection of his own experience, he was led to entertain jealous apprehensions of the reality of religion, in many who came with a fair character from beyond the Tweed, until he had obtained some decided evidence that their religion was something more than educational and theoretical.

That he had now undergone a wonderful and entire revolution of views and feelings, was as evident to his own mind, as the light of day, or the reality of his own existence; and of this he never entertained a shadow of a doubt to his last moment.

Great as were the horrors he at first experienced, they were fully equalled by the joy which flowed into his heart when the gospel came to his relief. So great was the change, that at first, almost overpowered, it appeared a pleasing dream. To borrow his own simple mode of expression, when describing his state of mind at that period, he repeatedly went to the door, to see if the trees and the meadows remained the same; imagining that nature herself must have sympathized in the change. He was for a while almost unfitted for the sober realities of life: in short, his joyful feelings, occasioned by the sensible deliverance he had obtained, were of the highest order, amounting to rapture. "For days

together," said he to a friend, " I was like one transported to the third heavens, &c. O! what days were those! the recollection of them, after a lapse of fifty years, is still fresh and delightful. I seemed to have got within the very GRASP of the INVISIBLE." Much as he had been esteemed before, he now became an object of more interesting contemplation and ardent affection. Whereas before he excelled in the gift of prayer, now the inworkings of holy fervour invested his supplications with an ardour which astonished and melted those who joined with him at social meetings for prayer and praise. On one of those occasions, the whole assembly was melted to tears, and on rising from their knees, one of them came to him, and embracing him, said, " Simpson, you have been into the third heavens, and have carried us along with you."

Now, not satisfied with the circumscribed field of usefulness around him, he felt a desire to be employed in proclaiming the gospel to his fellow-creatures. In this laudable wish he was encouraged by his pastor and Christian friends. Accordingly, in the year 1776, he entered the academy at Heckmondwike, Yorkshire, under the truly excellent Rev. James Scott.

While prosecuting his studies, he enjoyed the high esteem of his tutor, and of his fellow-

students, for his ardent piety, his uncommon diligence in study, and his serious spiritual conversation. His occasional services, while a student, produced a deep impression, and held out a promise of future excellence. When he had completed his course of study, and by diligent application had improved his mind, and laid in considerable stores of useful knowledge, he preached, for different periods, at various places in the North; but finally settled at Bolton-le-Moor, in Lancashire, where he was ordained in the year 1782. Here he found the congregation in a low state; but he had soon the satisfaction of witnessing a gradual increase of hearers, and of knowing that many were savingly impressed with divine things. He preached with great fervour; and on some remarkably happy seasons, when he enjoyed great liberty in the pulpit, his ardent soul, in endeavouring to grasp the mighty theme of redeeming love, seemed on the point of breaking from its prison of clay, while his admiring and astonished hearers really expected he would expire under the intensity of his feelings.

Visiting London, in the year 1786, with a view to solicit contributions to liquidate a debt which had been incurred by enlarging the place of worship at Bolton, he soon attracted considerable attention, and his eminent talents, which before this had been buried in com-

parative obscurity, now became conspicuous: and this burning light was no longer to be confined to a small part of the church, but to be placed on an eminence, in order that it might shine to a greater extent. It happened at this time, that the Evangelical Academy, as it was then called, was destitute of a tutor, in consequence of the resignation of Dr. Addington; and by the recommendation of several individuals, the attention of the Committee was directed to Dr. Simpson. A pressing invitation was sent him to accept the office. For some time he shrunk back from the weighty task, alleging want of sufficient talents, habits of tuition, &c. The correspondence, however, strengthened the conviction, that he was a suitable person; and on further solicitation, with the consent and acquiescence of the church at Bolton, to whom he referred the decision, he yielded to what evidently appeared, both to him and his people, to be the leadings of Divine Providence.

Having taken an affectionate leave of his beloved flock at Bolton, he came with his family to Hoxton in 1791. Here, as soon as he began to feel himself at home, and became fully occupied in the discharge of his new duties, he proceeded with all his wonted ardour of soul, impressing his own character on all around him. During the first six years, the whole

weight of the charge rested on himself. The fruits of his unremitting assiduity were soon perceptible, in the increasing number of applications for admission, and the growing popularity of the institution. Beside the daily routine of labour in the academy, the Doctor, at his first coming to town, in the prime and vigour of his days, was abundant in labours beyond the precincts of the institution; preaching much in various pulpits: converting some of the buildings on the premises belonging to the academy into a chapel, which was opened in 1796; and at length taking the pastoral charge of the church in Artillery Street, which, however, he soon relinquished.

In addition to his labours as a tutor and as a preacher, he took an active part in promoting schemes of public and general utility; and was one of the earliest and most active friends of the Evangelical Magazine, the London Missionary Society, &c.

In the year 1797, his declining health, with the increased number of students, dictated the propriety of choosing an assistant. His first colleague was the Rev. G. Collison, now tutor of another academy at Hackney. Afterwards the Rev. J. Atkinson: in 1808, the Rev. J. Hooper; and shortly after, in consequence of the adoption of a more enlarged system of education, a third tutor being deemed neces-

sary, the Rev. H. F. Burder was invited to Hoxton; and with these colleagues, the Doctor spent the last nine years of his laborious and useful life, in the greatest harmony and affection.

In May 1817, finding a disorder with which he had been long troubled increase, and his strength abate, he tendered his resignation to the Committee. He still, however, continued to lecture, as often as his bodily pains would allow. Death at length drew near; but amidst the greatest sufferings, he was patient and tranquil; and in the prospect of eternity, joyful and triumphant. At intervals he employed his tongue in giving expression to the strong feelings and the lively hopes which animated his breast; and he spoke like one who was in the very suburbs of the new Jerusalem. The most sublime ideas, clothed in the most forcible and appropriate language, and expressed with uncommon energy, often astonished and overwhelmed those who were standing by. His sun went down, after a lengthened and useful course, in surpassing glory; no cloud of unbelief being suffered for a single moment to obscure its lustre. Many of his expressions were recorded, and two or three of the most remarkable are inserted here.

One day, when several of his family were in the room, he said, " Oh, that I had strength

to speak what I feel! My body, it is true, is tormented beyond measure; but the joy of my soul is transporting: my prospects are ravishing in the extreme. Oh! what must it be to dwell with Jesus in heaven, to behold his inexpressible glories, to feast on his love! If faith can see and enjoy so much, what must the beatific vision be! Why, the very prospect of this is enough for all 'the pains, the groans, the dying strife,' of frail mortality. Why should we refuse, and be afraid to die? What is death but a conquered enemy? Has not Christ opened for us a passage to immortality? Oh, yes, blessed be his name! I feel it, I rejoice and triumph in the thought:

> "The holy triumphs of my soul
> Shall death itself outbrave;
> Leave dull mortality behind,
> And fly beyond the grave!"

Many other memorable sayings dropped from his lips; but his triumphant challenge, addressed to the King of Terrors, on the morning of his dissolution, which took place about noon, on Lord's-day, December 21st, 1817, must not be omitted. He had endured a night of indescribable agony; and early in the morning, as if he saw the enemy actually approaching, with a fixed look, and an energy not to be described, he exclaimed, "Now, have at thee,

Death;—have at thee, Death;—have at thee, Death:—what art thou? I am not afraid of thee. Thou art a vanquished enemy, through the blood of the Cross. Thou art only a skeleton, a mere phantom. *Have at thee, Death,*—HAVE AT THEE, DEATH!!"

JOSEPH HARDCASTLE, ESQ.

Was a native of Yorkshire, born in the year 1753, but removed to London in early life, where he was initiated into habits of commercial activity, by his respectable uncle; and before he had attained the age of manhood, had the superintendance of an extensive mercantile concern. The same immutable principles of integrity and honour with which he entered on his career, he maintained inviolate to its close. His high reputation in the commercial world was, at length, the growth of almost half a century; during which it sustained no blemish, and will long be remembered even by those who are unacquainted with the excellence of his religious character.

As a Christian, his attainments in divine knowledge were very superior; his acquaintance with the Scriptures was accurate and profound; and on the grand and leading doctrines of the gospel, he used to express his sentiments with a precision and an elevation

worthy of one who was familiar with the writings of Owen and of Howe.

The preservation of spirituality of mind, amidst the affairs of secular life, was an excellence which he habitually displayed. He seemed always inclined to spiritual conversation; and it was a privilege to attend the morning and evening devotions of his family, which he conducted with singular ability. Of his engaging manners in private life, it would be difficult to convey an adequate idea to those who had not the happiness of his acquaintance. His eye beamed with benignity; in his conversation there was perfect ease and affability; and in his whole demeanour, unaffected and unconscious dignity. The intelligent were attracted by his wisdom, the serious by his piety, the accomplished by his urbanity, and the young by his condescension.

Enlightened and diffusive benevolence formed the most prominent feature of his character. To every philanthropic object he was disposed to contribute, especially when that charity had the spiritual and immortal interests of mankind in view.

The distinguished part which he took in the formation and support of the London Missionary Society, is well known; nor will his judicious, generous, and useful efforts in that cause be soon forgotten. The institution had

not a more enlightened and zealous friend than Mr. Hardcastle.

For several years, the declining state of Mr. Hardcastle's health no longer permitted him to take an active part in the concerns of the Missionary Society: and at length he deemed it necessary to resign the office which he had discharged with so much honour to himself, and so much advantage to the institution. Still, however, when retired from public avocations, with leisure for the enjoyment of the air and gentle exercise, he was favoured with considerable exemption from pain and disorder, and with habitual tranquillity and cheerfulness of mind. Much he delighted in the society of his family, in the study of the Holy Scriptures, in the admiring contemplation of the beauties of nature, and in communion with his God. Thus he continued to pursue the even tenour of his course, till November 1817, when he was visited with an attack of paralysis, which induced great debility; and for some days there appeared to be great cause for apprehension, that the time of his departure was at hand; and he regarded himself as arrived at the very confines of the eternal world. Under this persuasion, and in the full exercise of intellectual vigour, he repeatedly addressed the members of his family, in strains of holy elevation and exquisite tenderness. From the effect of this

severe and threatening attack, he was, however, partially restored; till, more than a year afterwards, another violent accession of illness took place, too severe to be sustained by a frame already feeling the pressure of extreme debility. The mind, indeed, retained its seat, and preserved its undisturbed tranquillity. A good hope, through grace, and an entire freedom from the fear of death, reigned in his serene breast; but the earthly tabernacle exhibited from day to day, and at length from hour to hour, additional symptoms of approaching dissolution, until Wednesday, the 3d of March, when glory dawned upon the departing spirit, and it was conducted along the path of life to its high destination, among the perfected spirits of the just, and the angels that surround the throne of God and the Lamb.

THE REV. HENRY KOLLOCK, D. D.

AMERICAN biography is highly interesting in all its branches, civil, military, and ecclesiastical. Among those pious and sound-minded men who, descended from those martyrs of a good confession that first peopled the northern shores of Anglo-America, have held forth the word of life in its purity and evangelical richness, Henry Kollock may justly claim an honourable place as a well-furnished theologian, a popular and able preacher, and an exemplary pastor. He was born at New Providence, in New Jersey, on the 14th December, 1778, during the revolutionary war. He enjoyed the advantages of an early and effective intellectual training; and so severe were his habits of application, as to impair his health, and to require interference to induce sufficient relaxation. Happier still was the season of his youth, in that he derived from conscientious parents the knowledge which, with the Divine blessing, maketh wise

unto salvation; and of these salutary instructions the impressions were never effaced. After the usual period of grammatical instruction, he entered, in November 1792, the College of New Jersey, and took his first degree, with distinguished honour, in 1794. After the completion of his collegiate education, he returned to his father's house, and in this period of quiet reflection, experienced deep and solemn impressions on the subject of religion. The preaching of the word was quick and powerful in its operation on his conscience, and his feelings, thus awakened, were directed to the only ground of hope,---the mercy of God in Christ Jesus, welcomed by faith, kindling the affections, and sanctifying the heart. At the age of seventeen, he made a public profession of his attachment to the Redeemer, and was admitted to the communion of the Presbyterian Church in Elizabeth Town, the residence of his parents. The bias of his mind tended strongly towards the ministry, and he became a candidate for orders, under the inspection of the New York Presbytery. It was about this time that he accepted the office of junior tutor in the College of Princeton, and availed himself of the various opportunities presented by that situation, to prosecute his theological studies with ardour and perseverance. Having passed with credit the various examinations, he was

licensed, in May 1800, to preach the gospel, and he began his work of an evangelist without delay. He is represented, by his American biographer, as combining in his sermons "the sound sense, acute reasoning, and argumentative eloquence" of the English divines, with "the imaginative and impassioned oratory of the French." Such was his early reputation, as to procure him, in the first year of his licentiate, urgent invitations from important churches to become their pastor. One of these was from Elizabeth Town; and to this, as the place of his education, and the residence of his family, he gave the preference. He was ordained to the pastoral charge in December 1800. To the exigencies of this situation, however trying to a youthful minister, Henry Kollock was found adequate; his vigorous and accomplished mind supplied him with inexhaustible variety, and his sincere piety gave effect and evangelical character to his labours, while divine grace animated his spirit, and put a seal upon his ministrations. In the winter of 1802, a peculiar attention to the concerns of eternity was prevalent among his flock, and numbers were added to the church, many of whom still adorn the profession, and some have died in the faith.

In the following year, he declined an advantageous invitation to change the scene of his official exertions, but, shortly afterwards, felt it

his duty to accept the Professorship of Divinity in the College of New Jersey, and leaving the congregation of Elizabeth Town, he removed to Princeton, in January 1803. Here he was on trying ground. To come in the succession of such men as Dickenson, Burr, and Witherspoon, was at once a high distinction, and a formidable test both of character, ability, and industry. Dr. Kollock appears to have sustained the assay with entire credit to himself, and advantage to the objects of his care. His sabbaths were employed in pastoral and catechetical labours. As Professor of Theology, he instructed his pupils in all the branches connected with this science.

In 1806, he received the degree of D. D. from two colleges at once. In the same year he received a pressing invitation from the Presbyterian congregation at Savannah, and he determined to accept it. The state of religion in that city was exceedingly low, and the gospel ministry was scantily supplied, but the labours of Dr. Kollock were abundant, and they are stated to have been greatly blessed. At his first administration of the Lord's Supper in that place, twenty were added to the church; and at the second, eighteen more. He was active as a citizen in promoting plans of general utility: his exertions were successful in reviving an important academical institution which had

fallen into decay, and in originating the valuable and extensive public library of Savannah. In Boston, his occasional labours were so acceptable, that a new congregation was formed for the express purpose of soliciting his acceptance of the pastoral office. This, after long hesitation, he felt it right to decline. In 1810, he refused an appointment to the Presidency of the University of Georgia. In 1811, Savannah was visited by earthquakes, and the minds of the inhabitants were strongly directed to the consideration of the things belonging to their peace. Dr. K. was actively engaged in his arduous and important duties; there was religious worship on almost every evening, and many were led to give themselves to Christ. The six following summers were spent by him among his people, and none but those acquainted with the peculiar circumstances of the southern cities of the American Union, can form an adequate idea of the laborious, exhausting, and hazardous duties which devolved upon this servant of God during those seasons. Disease and death make the most fearful ravages at those fatal periods; and as Dr. K. was frequently the only clergyman remaining in the place, he was literally employed as the pastor, not of a single congregation, but of a whole city. The sanctuary, the sick chamber, the last services to the dead, absorbed the whole

of his time, and kept alive his unremitting anxiety. In no one instance did he take the fever to which he so fearlessly exposed himself; but his vigorous constitution gave way under his excessive fatigues: palpitation of the heart and spasmodic affections of the lungs clearly indicated the necessity of intermitted labour, and a total change of climate. A long sea voyage having been recommended, he determined on a visit to Europe. In March 1817, he sailed for England, which he reached early enough to take part in the missionary and other important anniversaries of the month of May, in that year. He had anticipated these meetings with great delight, and his expectations were more than realized. In a letter to a friend at home, he says, "I am more and more convinced of the piety and benevolence of British Christians."

An absence of eight months restored him to health, and he sailed for his native land, which he reached in November 1817. In 1819, a more spacious edifice for public worship was completed for him, which he opened by a dedicatory sermon from Haggai ii. 7. But the term of his labours was approaching. During that summer and autumn, Savannah had been visited with unusual severity of disease, and the labours of Dr. Kollock had been proportionally great. He gradually

relapsed into debility, his flesh wasted, and his bodily strength gave way. After a succession of paralytic attacks, and inexpressible sufferings, he at length, without groan or struggle, peacefully fell asleep in Jesus, on the 29th of December, 1819, aged 41.

During his last illness, his resignation was exemplary: in the midst of intense pain, not a murmur fell from his lips. "Are your sufferings great?" said a friend to him, at a time when his whole body was covered with blisters. "Oh! if you can imagine a human being placed on a bed of living coals, you can have some idea of my tortures.—Pray, pray for me that I may have gratitude and patience." One of the members of his church, approaching his bed, said to him, "My dear pastor, do you remember the dying words of Stephen?" His countenance brightened, and he answered, with animated voice, "O yes! Lord Jesus, receive my spirit!"

His loss was felt as a public calamity. The newspapers which announced his death, bore the insignia of mourning; the ships in the harbour hoisted their colours half-mast high; and the Mayor issued a proclamation, requiring the suspension of all traffic. His funeral procession was attended by all the associations, civil, religious, and literary. The members of the Christian churches were in the train, and

even the Jews appeared, as a society, to attest their admiration of his exalted character. The last service was conducted by ministers of all persuasions, Methodist, Presbyterian, Baptist, and Episcopal.

ARTHUR YOUNG, ESQ. F.R.S. &c.

Was born in the year 1741. His father, Dr. Young, was a beneficed clergyman of the Church of England, Prebendary of Canterbury, and chaplain to Arthur Onslow, Esq., Speaker of the House of Commons, from whom the subject of this memoir took his Christian name. His early youth was passed as is usual with young men of his rank in life. His attainments in useful knowledge and secular learning were highly respectable; but religion engaged scarcely a serious thought; though from his connexions, it might have been supposed likely to make early impressions on his heart. We do not even find that it was admitted to a share of that attention, which was casting about for themes of instruction and profit; and which began already to be engrossed by a multiplicity of important but inferior pursuits. Before he was forty years old, he was known both in England and America, and on the

continent of Europe, as one of the first practical and scientific agriculturists of the age. But there was little, even in his favourite pursuit, to afford permanent satisfaction to his mind. His course, hitherto, had been of almost uninterrupted success; and his life, as far as earthly things could contribute to his felicity, might be denominated happy. One thing, however, was lacking, which alone could have taught the inadequacy of all he had hitherto pursued, to prepare him for affliction, or fit him for the hour of death. Even to the age of fifty-six, excursive and various as had been his pursuits, he had scarcely viewed himself in any higher relation, than that of a scientific tiller of the earth—a character somewhat more intellectual, but little more elevated, than that of the creatures which graze on it. We do not find that he even avowed himself an infidel or a sceptic; but it is certain that he had no rational convictions of the truth of Christianity, and no sense of his obligations, even to give a calm and dispassionate examination to its evidences. In short, it was a subject, and almost the only one, that had no interest in his heart; and which, from its severe aspect against worldly-mindedness, and literary ambition, may be supposed, even at the outset of life, to have excited in him a powerful disinclination to come in contact with a system of moral agency

so hostile to the cherished propensities of his nature.

But this state of mind was soon to be changed. Brighter discoveries than any he had made in useful arts, or secular sciences, were in reserve for him. A vast field of unexplored truth, rich with the sweetest fruits, was soon to be opened before his view; though the access to it was to be by a path more difficult and thorny than any he had yet trodden. In the year 1797, the affliction and death of his youngest daughter, who had been the object of his too partial and ardent affection, first smote his heart with an anguish too keen to be assuaged by any of the consolations which human nature, or philosophy, or the whole world, could afford. The loss of his favourite child led him to reflection on the nature of all earthly good. The satisfaction derived from it appeared to him in a new light. He saw its uncertainty, and traced, through all the objects which had been hitherto capable of delighting his heart, an universal instability --- a fatal taint of mortality. Nor could he fail to realize, in the midst of these mortifying reflections, that his own death might be near, for which he felt himself wholly unprepared. In this state of mind, he was induced to seek counsel from a friend qualified to give him the best advice. He wrote to that friend, frankly confessing his

ignorance of God and religion;—his need of instruction and consolation; — and earnestly soliciting direction. The reply of his friend instantly led him to the only true fountain of joy! The Bible was pointed out as suited to his case. The perusal of this blessed book was attended with the desired effect. His prayers for divine grace were answered. The conviction of the truth of the gospel was accompanied with that divine influence, which subdued the hostility of his heart, and presented the Redeemer to his view, in all his divine and glorious attractions. He soon sought the company of religious friends, and found them as willing to impart, as he was anxious to receive, instruction. The conversation of some of these friends was eminently useful, in the early stage of his convictions, in leading him to just views of divine truth, and directing him to prayer. In fact, he now deemed religion worthy of becoming his chief pursuit; in comparison with which, like the apostle Paul, he was willing to "count all things but loss." Yet he continued diligent in business. The official station which he held, necessarily required the vigorous exertion of his powers; and happily for him, were of such a nature, as not to interfere with his religious principles.

For about ten years after this important change in his character and principles, Mr.

Young continued to enjoy the vigorous use of all his powers and senses; and they were as sedulously employed in the promotion of his own and his fellow-creatures' spiritual interests, as they had been formerly in his own secular aggrandizement.—About the end of the year 1807, he was afflicted with a disease of the eyes, which proved to be *cataract*. So deeply did he feel this deprivation, that in the year 1811, in the seventieth year of his age, he submitted to the operation of *couching*. The attempt proved unsuccessful; and total blindness, through the remaining nine years of his life, was the result. The severity of this affliction, to a man of Mr. Young's ardent mind and studious habits, can scarcely be conceived. But here his religious principles soon began to display their vigour. He submitted, with cheerfulness, to be dependant on others for the mental food which he daily sought; and while his piety made him submissive as a little child, to what, at any other period of his life, would have fretted his mind almost to distraction; yet he continued to make even this darkness tributary to his own spiritual improvement, and to the illumination of others. He prepared, after this distressing calamity, several useful publications, both on his favourite subject of agriculture, and on practical and experimental religion. Two of the most

celebrated of the Nonconformist divines were among his chosen authors; and from their writings, he made interesting selections, of the most choice and favourite passages, and published them, in two duodecimo volumes, entitled, *Oweniana*, and *Baxteriana*.

The closing scenes of his valuable and useful life were worthy of so great a man, and truly honourable to that grace of which he enjoyed no common share. The disease with which he was afflicted, was of the most painful nature. Under its progress to the fatal issue, he manifested the strongest confidence in the reality of religion, and the all-sufficient grace of the Redeemer. He was never heard to repine against the will of his heavenly Father; but frequently admonished himself, by pious and solemn reflections, which he would utter aloud. His last hours were chiefly occupied in prayer, and in ejaculations of the most spiritual character. Towards the last, he expressed strong confidence in the hopes and promises of the gospel, and earnestly sought deliverance from the body of sin and death, under which he groaned. He expired in the house of the Board of Agriculture, of which he was secretary, on the 12th of April, 1820, in the 79th year of his age.

THE REV. J. N. TOLLER,

OF KETTERING,

Was born June 12th, 1756, at South Petherton, in the county of Somerset, where his father, Mr. John Toller, was an attorney of high character. The maiden name of his mother was Northcote. She belonged to the same family as the Royal Academician of that name. His parents were both pious; and, therefore, doubtless united their efforts to train up their children in the way in which they should go. But the instructions of his mother appear to have been the means of awakening the first religious emotions in his breast. Her addresses, exhortations, and warnings, seem to have been characterized by the deepest earnestness and the most tender affection. To them, in the course of his preaching, he frequently alluded, in such a way as to convey the idea, that he ever remembered them with pleasure and gratitude, and that they were advantageous to him, not only at the time

when they were given, but, in consequence of the feeling which they awakened, and of the reflections to which they gave rise, during his whole life.

In the year 1771, when only fifteen years old, Mr. T. was sent to the Dissenting Academy at Daventry, then under the care of Dr. Ashworth. Here his attainments were highly respectable; and it is said that he was at one time of his life solicited to become the tutor of the institution, in which he had received his education. On the first day of October, 1775, he, as an occasional supply, preached his first sermon at Kettering. He came thither, when only a youth of eighteen, without the most distant idea of settling there. He, however, soon received an invitation to become the minister of the church and congregation, which had been left in a very disjointed state by the resignation of their former minister,—and he was ordained, May 28th, 1788. He entered on his work, according to his own account, under the pressure of an almost intolerable load on his spirits, almost despairing of ever being happy in his station, or of giving permanent satisfaction to the people. He firmly resolved, however, to act, as far as he could, in such a way as was calculated to conciliate and unite the people, and to accomplish the great purposes of the gospel ministry. The grace and

strength on which he depended, were found sufficient for him. His efforts were crowned with the most pleasing success. He grew, almost every sabbath, in the esteem and affection of his people. His ministerial labours were very useful; and the church and congregation became as firmly united in brotherly love amongst themselves, and in affection to their pastor, as perhaps ever a religious society was on earth. This success may doubtless be attributed, under God, in a great degree to the influence of his talents, especially as manifested in the interesting nature of his public discourses. But these were very considerably aided by his prudent and amiable deportment, and by the pleasing union of sterling good sense, wisdom, and piety, which appeared in every part of his conduct. Indeed, the whole of his character was calculated to secure love mingled with respect.

During his long residence with this people, his firmness and disinterested affection were repeatedly evinced by his resisting all solicitations to change his situation: "living," as he often expressed it, "among his own people;" notwithstanding these offers were accompanied with the prospect of considerable pecuniary and literary advantage. In the principles that regulated his conduct on these occasions, there is much to call forth our admiration and esteem.

The same noble sentiments were likewise discovered by him on occasion of a design being formed by some of his people to raise a sum of money, to be presented to him as a mark of respect, and to form the basis of a provision for his family. While the measure was in agitation, he wrote to one whose heart was set on accomplishing it, so as to discover unequivocally his reluctance to accept it, except on such terms as should be universally agreeable both to the circumstances and the feelings of the people.

In 1812, he was chosen one of the Secretaries of the Northamptonshire Bible Society. This event, more than any other of his life, tended to make him extensively known. His speeches at the anniversaries of Bible Societies contributed, more than any thing else, to bring him into public notice. One in particular, which he delivered at the formation of a Bible Society at Northampton, interested and delighted all who heard him; and pleasingly surprised those who had not known him before.

Mr. T. possessed a considerable degree of what is called *originality*, both in his intellectual powers, and in his manner; and this was one principal cause of his popularity as a preacher. His mental abilities, and his talents for public speaking, were of a superior order. He was not, indeed, a finished orator. Elegance

of manner, and beauty of expression, had evidently occupied little of his attention. All his action in speaking was produced by his earnestness, by the interest which he felt in his subject, for which he was remarkable. He was much more solicitous to be plain and perspicuous, than to be profound or eloquent; to bring home, as he expressed it, the truths of the gospel to the understandings and consciences of his hearers, than to state them in smooth and polished periods, or adorn them with the flowers of rhetoric. The encomiums which, it is said, an eloquent orator of the present day passed on his preaching, was not without foundation:—"He may be understood by a child, and an angel will hear him with delight." Perhaps, during the forty-six years of his public ministry, he uttered very few sentences which the poorest of his congregation did not understand. He always seemed to be perfectly master of every idea which he undertook to state to others, to have viewed it on every side, and to have felt its weight and importance. He ever appeared to state, with the greatest ease, all that he intended to say, and all that was necessary for the illustration of his subject.

His preaching was also characterized by ingenuity. His views of his text, his plans and illustrations, were often original. This was

one cause of his popularity, though not the only one. Though he generally read his discourses, and was not remarkable for either vehemence of manner, or expression, yet few persons exerted themselves more in preaching than he did; none knew better how to concentrate all the powers of their mind in delivering a sermon, or how to throw, as it were, all their energy into every sentence, sometimes into almost every word, than he did. Perhaps no one ever uttered fewer superfluous words from the pulpit. He made every one tell. If his sermons were not so much distinguished for comprehensiveness, for richness, and copiousness, as those of some others are, we must remember that "every one has his proper gift of God, one after this manner, and another after that." He excelled greatly in illustrating his subject by figures taken from the ordinary occupations and occurrences of life. An old labourer, when speaking of his illustrations, said, "One would think Mr. Toller had been bred to the plough, he knows every thing about it so well." Another exclaimed, "I have, all my life, been engaged in field labour, and have seen these things thousands of times, but I never thought of them so before; but I shall never forget them now." Mr. T. was peculiarly excellent in prayer. Never, perhaps, was there a minister better qualified to lead

the devotional exercises of the sanctuary, or to spread all the wants and desires of a congregation before the throne of grace. The copiousness, the appropriateness, the devotional feeling, the fervour of his prayers, have seldom been equalled, perhaps never exceeded.

Arising in a great degree from constitutional disease in the latter years of his life, he was subject to very great depression of spirits, so as to be at times reduced to doubt of the truth of his own religion. But happily these seasons were never of long continuance: and strange as it may appear to some, yet it is a fact, that the event which chiefly contributed to free him from them, was one which filled his people and his friends with dismay and apprehension: it was a fit of apoplexy, with which he was seized on the morning of the 31st of October, 1819. He had for many years supposed that he should be subject either to apoplexy or to palsy. His fears and depression of spirits led him to fix on the latter; but this occurrence removed, almost entirely, that apprehension from his mind; and the conviction, that the former disorder would probably put an end to his life, and the hope, that when his work was finished, his Master would, without pain or lingering affliction, kindly dismiss him from the present scene, and call him to his eternal rest, had an immediate and exhilarating effect on his mind.

He was frequently afterwards attacked in the same way. In the anticipations of death, his prospects were heightened, and his hopes supported, by simple dependence on a Redeemer, "able to save to the uttermost all who come unto God, by him." On October 25, 1820, he preached in the morning, with all his usual animation and feeling; and spent the evening of that day, surrounded by his friends, and in conversation with his family, in a strain of cheerful piety. On the following day, about noon, he was found in a fit of apoplexy, and life was already extinct. Thus was he "heard in that which he feared." Once, after recovering from a fit, similar to that which put an end to his life, he said to Mrs. T., "Well, if I had died, death would have been nothing; I should have felt no pain; I should never have known any thing till I was in heaven; death would have been a translation." These words may well be considered a description of what death was to him when it actually arrived.

THE REV. JOSEPH BENSON.

This eminent preacher and writer, among the Wesleyan Methodists, was, in the fullest sense of the word, a man of genius as well as of ardent piety. He was born January 25, 1748, at Melmerby, in Cumberland, of respectable parents. His habits were studious, even in early life; and when not more than seven years of age, he frequently retired to call upon God in secret; and often in the fields, after meditating upon Heaven and Hell, did he kneel down and pray for grace, that he might obtain the former and escape the latter.

His own account of his conviction for sin, and subsequent deliverance from guilt, is as follows:—"When I was about sixteen years of age, it pleased God, by means of conversation with a cousin of mine, to convince me that I was not in his favour, since I did not know my sins pardoned. I was more and more deeply made sensible of my alienation from God, by

continuing to hear the Methodists, with whom I was united, and was in great disquietude and distress almost continually for about ten months, till the Lord gave me to believe in his Son, and shed abroad his love in my heart. I may observe I was not without some gracious drawings from God, and transient tastes of his goodness at times, during that distress; but for about seven or eight weeks before it was given me to believe, I was powerfully tempted to despair of ever obtaining mercy. Satan thrust sore at me, and I was in horrid agony: when I kneeled down to pray, I could not pray; it seemed as though the heavens were brass, and not to be pierced. My tears, I saw, availed nothing. I was sorely impatient, and ready to give up all for lost. But, glory be to God, he turned my heaviness into joy, and made light to spring up in my heart."

In his seventeenth year, he left his paternal dwelling, for the purpose of procuring an interview with Mr. Wesley; and in 1766, was appointed by him classical master of Kingswood School, an office for which he had been sufficiently qualified by a good education, and by his steady pursuit of knowledge. It was during his residence here that he made his first essays in preaching, by occasionally ministering among the neighbouring colliers. In 1770, he became head-master of Lady Huntingdon's

College at Trevecca, but his residence there was short and harassed. In the weighty matter of theological education, Calvinism and Arminianism were not very likely to move hand in hand. Lady H. when Mr. B. retired, gave him a written attestation to his "capacity, sobriety, and diligence." In March, 1769, he had entered his name as a student of St. Edmund's Hall, Oxford.

Apprized by Mr. Benson himself of his connexion with Lady Huntingdon and Mr. Wesley, the tutor of St. Edmund's Hall announced his intention of refusing to sign any testimonials for orders. Mr. B. consequently withdrew; and failing in a subsequent attempt to procure ordination, connected himself finally with Mr. Wesley as a travelling preacher. In this laborious and honourable office, he went on for many years, without other interruptions than those which invariably attend the work of souls, till in 1779, Dr. Coke took it into his head to charge him with Arianism. It appears, however, that Mr. Wesley and all the preachers in London were fully satisfied with the sentiments of Mr. B. on the subject of Christ's divinity. At the first Conference held after Mr. Wesley's death in 1791, Mr. B. was appointed to preach; in the same year he published a work on the unscriptural character of Socinianism, partly written by Mr. Fletcher, and partly by himself.

In 1794, he was appointed to the Bristol circuit, where he found the minds of the people exceedingly inflamed by their differences, respecting the question which had for some time agitated the members of this body, in reference to the sacrament, whether or not it should be administered by the hands of the preachers. The cool and sagacious mind of Benson was, however, unmoved by all this excitement. In 1795, he assisted in framing what was called "the plan of pacification." In the same year, he took a journey into Cornwall, and preached with astonishing effect to immense congregations of ten, fifteen, and in one instance twenty thousand persons.

In 1820, on the 26th of November, he preached his last sermon. Long before this, the symptoms of decay had been manifesting themselves, but the energy of his spirit carried him through a large field of labour, while his bodily weakness required repose. He occupied the pulpit till within about ten weeks before his death, and he continued to perform his full work as editor of the Magazine, till within three weeks of that event, and even then he did not relinquish it wholly. In the near contemplation of eternity, he maintained a calm and unshaken trust in God. Two days before his departure, Dr. Clarke, Mr. Bunting, and Mr. R. Smith visited him. Dr. Clarke said,

"Well, Sir, you are not far from the kingdom of our God!" He replied, "I am not only not far from the kingdom of our God, but I am sure of finding God in that kingdom." The Doctor prayed with him; after which he said, "You feel the power of those great truths you have for so many years so fully declared to us: we have not followed a cunningly devised fable." He answered, "*No, no;* I have no hope of being saved, but by grace through faith. I still feel the need of the renewing influences of the Holy Spirit." To Mr. Bunting he said, "I am very weak, I feel my infirmities; I feel that I have no sufficiency for any thing good *in myself!*" Mr. Bunting replied, "You now realize the truths which you have so frequently pressed upon us." He answered, "*Yes, O yes.*" On the 16th of February, 1821, he died, in the 74th year of his age.

Mr. B. as a preacher, had great faults; but such was the power of his intellect, and such the transcendant energy of his mind and manner, that his defects were altogether forgotten. In fact, his excellences were of that native and uncompromising cast, that could not be otherwise than allied to concomitant failures, though the latter always partook of the masculine mould of his understanding. He sometimes offended by coarseness, but he never even approached the confines of meanness or feebleness. His

taste was not remarkable for refinement, but the force and manly simplicity of his mind kept him from touching upon affectation. His *forte* did not lie in that finished and sustained style, which, however beautiful and attractive it may sometimes be, has a tendency at length to pall upon the ear; he had little of Cicero and less of Isocrates in his composition; his eloquence was Demosthenian, and its effect almost irresistible.

THE REV. THOMAS SCOTT.

This faithful minister of Jesus Christ was, and is, emphatically, an illustrious character. He had faculties which would have placed him high in the world's esteem, but these things he counted dross. He might have been the leader of a party, the commander of an army, or a successful investigator of science; but these were, in his estimate, the objects of a mean ambition;—his aim was to be the servant of Christ, and to win souls for his Master: and never did the most enthusiastic votary of the world pursue his object with more intense and unswerving assiduity, than did this holy contemner of the world follow on to know and do his heavenly Father's will. If there were one quality which, more than any other, distinguished Mr. Scott, it was single-mindedness, calmly and resolutely pressing forward in the simple line of reason and duty. In fancy, in taste, in learning, and eloquence, he has been

excelled by thousands; but in this rare property of mind, he has been equalled by few.

Mr. Scott was born on the 4th of February, 1747, at Braytoft, in Lincolnshire. His father was a grazier, a man of uncommon energy of mind and vigour of intellect. His circumstances were, for many years, very narrow, but he rose above his difficulties, and though never affluent, his credit was supported, and he lived in more comfortable circumstances to the age of 76 years. Mr. S. was the tenth of thirteen children, ten of whom lived to maturity. His mother, too, seems to have been a valuable woman, and from her he learnt to read: a neighbouring day-school afforded him the means of acquiring the first elements of Latin. At eight years of age, he was transferred to a different seminary, where he made some progress in the common acquisitions of youth. His elder brother had been trained to the medical profession, and was a surgeon's mate in the navy; but his zeal in the pursuit of knowledge leading him to expose himself to a malignant fever, which was raging among the crew of a ship of war just arrived from a foreign station, he fell a victim to its ravages. This event altered the destination of Thomas, who having exhibited a certain degree of readiness in acquiring information, was singled out from the rest of the family, to enjoy the advantages of

a professional training. After spending five years, not to much purpose, at school in Yorkshire, he was bound apprentice to a surgeon practising in the vicinity, but misconducted himself so grossly, as to give his master a plausible reason for dismissing him at the expiration of two months.

It is a most remarkable circumstance in the history of Mr. Scott's religious experience, that, during the brief season of this service, he received his first serious conviction of sin as committed against God. His master, though apparently destitute of moral principle, and with no respect for Christianity, while remonstrating with him on some instance of misconduct, told him that it was "wicked in the sight of God." This simple observation sunk deep into his heart; the impression was never effaced, and proved, with the divine blessing, the primary means of his subsequent conversion, though a long and dreary period of darkness and enmity against God intervened. He returned home, of course, in deep disgrace; but the mortification which he sustained had little salutary influence on his disposition or character. About his sixteenth year, his first attendance at the Lord's table took place; and amid all the disadvantages and profanations of that formal administration, in which he participated, there was a solemnity in the act and its associations

which produced much, though temporary agitation of conscience. With a sort of vindictive feeling on the part of his father, the delinquent was now set to do the most laborious and dirty parts of the work belonging to a grazier. His previous modes of life had not prepared him for this exposure to the vicissitudes of wintry seasons, amid the damps and inundations of a low and unwholesome site; and his constitution sustained repeated shocks, of which, in after life, he felt the injurious effects. Yet even amidst these hardships, the force of his character, mixed indeed with much pride and passion, bore him up without complaint; and his parents had not knowledge enough of the human mind to discern the elements of noble qualities, which were visible through all the gloom and turbulence of his spirit. Strong convictions frequently prevailed within him, and he was often assailed by appalling temptations; but that gracious Being, who was preparing him through all this severe discipline for happy and honourable service in the Church of Christ, kept him from despair. For about nine years, he followed his harassing employment, associating with the riotous, the vulgar, and the profane, but still cherishing the secret hope of better days, and persevering, amidst all discouragements, in giving to his mind such culture as came within his reach. At length,

having discovered that in the ultimate disposal of the family property, his interests were to be completely sacrificed, he applied himself with redoubled diligence to the study of his few torn Latin books, with his Eton Greek Grammar; and having been one day harshly and undeservedly reproved by his father, fiercely retorted, and renouncing his shepherd's life and garb, declared his intention of never resuming either. He then left his paternal dwelling, slept that night at his brother's house, and after returning home to pay some necessary attention to the flock he had left, set off for Boston, and waited on a clergyman to whom he was slightly known, for the purpose of acquainting him with his desire to obtain *orders*. This gentleman, finding him, to his surprise, already tolerably versed in Latin and Greek, promised to introduce him to the Archdeacon, who was to be there the following week. After an interview with *him*, who gave him reason to hope for final approbation, Mr. S. applied with redoubled diligence to his studies, and at the appointed time presented himself in London for ordination, but failed in procuring admission as a candidate. Ascertaining that the real objection arose from a most unfounded suspicion of *Methodism!* he solicited an introduction to the Bishop, who treated him with courtesy, but negatived his application, until he should obtain his father's consent, and

a satisfactory attestation from some beneficed clergyman in his own neighbourhood. With this answer, in the 26th year of his age, and with every avenue apparently closed against him, baffled but not disheartened, the subject of our memoir quitted London; and on the day of his return home, after walking twenty miles in the forenoon, laid aside his clerical clothes, resumed his shepherd's dress, and sheared eleven large sheep in the afternoon. After some farther difficulties, he obtained his father's reluctant consent, and such additional documents as were sufficient to gain him admission as a probationer: his answers were satisfactory, and Dr. Gordon, the Examiner, expressed his approbation in forcible language. He was ordained Deacon in September 1772, and Priest in March of the following year. His state of mind, when he took upon himself the ministerial office, was afterwards described by himself in the strongest terms of reprobation. "I deliberately judge," are his own words, "this whole transaction to have been the most atrocious wickedness of my life.—As far as I understood such controversies, I was nearly a Socinian and Pelagian, and wholly an Arminian. While I was preparing for the solemn office, I lived, as before, in known sin, and in utter neglect of prayer; my whole preparation consisting of nothing else than an attention to those

studies, which were more immediately requisite for reputably passing through the previous examination."

Soon after Mr. S.'s expulsion from his apprenticeship, his father had given him an ewe lamb; and, by judicious management, he had reared a small flock of sixty-eight sheep, besides lambs: for these, with much difficulty, he obtained from his father sixty-eight pounds; and after the purchase of clothes and books, as well as defraying his travelling and ordination expenses, he entered on his labours, possessed of twenty guineas. "On such trivial incidents," observes Mr. Scott, "do the most important events depend. Without this lamb, and the sheep, which in this way I acquired, as far as I can see, my whole plan of entering into holy orders must have failed." His first labours were in the curacies of Stoke and Weston Underwood, in Buckinghamshire, with the occasional supply of Gayhurst, where he made a pleasant acquaintance with George Wright, Esq., a man of wealth and influence. Whatever of error and obscurity might rest on his religious views, his labours, at least, on assuming his new office, were exemplary; he studied the Scriptures dilgently, and was indefatigable in the acquisition of the languages and dialects which are connected with biblical investigation.

Not long after his establishment in this neighbourhood, he was induced to hear Mr. Newton at Olney: the sermon, as he imagined, was directly pointed at him, and this idea excited little other feeling than contempt and ridicule. Mr. N. was then expounding the Acts, and, in regular order, he had taken as his text the apostle's stern rebuke to Elymas, in the 13th chapter, 9th and 10th verses. The coincidence was striking, but the impression was extremely slight: the doctrines of Mr. N. appeared to Mr. S. "abstruse, imaginative, and irrational; and his manner uncouth." The pastoral conduct of that excellent man seems, however, to have excited his respect and emulation.

The time was now approaching, in which the seed, which had been gradually germinating in his heart, was to expand into full maturity, and to "bring forth fruit unto perfection." The details of this glorious process have been so amply and so impressively stated in one of the best and most deservedly popular books in the English language—"The Force of Truth"—that we shall enter into their history with less minuteness than we should have otherwise deemed expedient. In 1775, he removed to the curacy of Ravenstone; which place was made a *Bethel* to him, for he sought, and,

in a considerable measure, found the knowledge of the truth as it is in Jesus.

It was about this time that he commenced a correspondence with Mr. Newton, in which we know not which most to admire, the skilful forbearance with which the latter conducted himself in his treatment of his patient, or the acuteness and knowledge of character which he displayed in his anticipations of the grand result. The work of grace had indeed been for a considerable time unfolding itself in the heart of Mr. S.; but he *saw not his signs;* and while the hand of God was upon him for good, he was for a long time disposed to look elsewhere for the sources of his confidence and hope. At this period, too, his mind was much agitated with scruples respecting subscription, which, with that conscientiousness which distinguished him on all occasions, he intimated to his patron, much to the displeasure of the latter. He afterwards professed himself satisfied that his "objections were groundless;" but by what process his mind was brought to this satisfaction we are not informed.

Early in 1777, he removed to the house in Weston Underwood, which was afterwards tenanted by the poet Cowper; and while resident here, he began to administer medical assistance to his poorer neighbours, for which he was well qualified. Here, too, he lived

when he published the Force of Truth, in the cast and composition of which he was much assisted by the counsel of his friend Cowper.

When Mr. Newton, in 1780, left Olney for London, he was extremely anxious that Mr. Scott should succeed him; and after a time, at the intreaty of the leading inhabitants, Mr. S. took the office, though the step was, on the whole, disadvantageous in a pecuniary view. So limited were the means of Mr. Scott, at this period of his life, that, from inability to defray the cost of a study and a separate fire, he frequently wrote with a child on his knee, or rocking the cradle, and his wife working by him. And so little promise was there of usefulness from his writings, that, having given away one hundred copies of his Discourse on Repentance, the rest remained on hand; and even of the Force of Truth, the first edition, one thousand copies, lingered in its sale through the term of ten years, though, when its worth became known, that number did little more than answer the annual demand; and a cheap edition, of six thousand copies, was exhausted in six months.

In 1785, an invitation to become joint preacher at the Lock Hospital was sent to Mr. S. from the governors of that institution, which, after due deliberation, he accepted. He found, however, that he had placed himself in a

situation which brought him many anxieties and vexations, with a very inadequate recompense. His preaching was unpopular; his fearless and universal offer of the invitations of the gospel, and his practical strain of appeal, exposed him to the charge of Arminianism; while his stern and uncompromising regard to consistency involved him at times in unpleasant circumstances: still he persevered, and, by the steady and undeviating rectitude of his course, bore down all opposition. His work was, indeed, laborious, and scantily paid. His salary at the Lock was no more than 80*l.*; his lectureship produced him 30*l.*; and he preached on alternate Sabbaths in Lothbury church, at six o'clock in the morning, for 7*s.* 6*d.* a time; he had, in addition, such presents as the precarious liberality of his friends might induce them to bestow.

While in this situation, a proposal was made to him, that he should write a commentary on the Bible, to be published in weekly numbers. He acceded, and commenced in January, 1788; but he was unfortunate in his early commercial connexions. His first bookseller imposed on him grossly; and the publication of a third edition involved him in a chancery suit, which ended in the discomfiture of his adversary. His last publishers were, happily, honourable men; and, in addition to the punctual dis-

charge of their engagements, they exonerated him from all expense on account of the law proceedings. Twelve thousand copies of the commentary have been printed in England, and at least double that number in America: the retail price of the whole would amount to the large sum of 199,900*l.*

In September, 1790, he lost his excellent wife, who had been, during nearly sixteen years, the faithful and affectionate sharer of his anxieties, and a wise counsellor in his difficulties. He soon married again; and, respecting the object of his second choice, his whole family concurred in the sentiment which he pronounced on his dying bed, that she had been an unspeakable blessing to him and his for more than thirty years.

A severe illness in 1801 compelled him to give up his morning lecture at Lothbury; and in the same year he obtained the living of Aston Sandford. In 1802, he was appointed sole chaplain at the Lock, but, in the following year, removed wholly to Aston. This rectory was nominally worth 180*l.* annually; but the expenses consequent on building a new parsonage house reduced that small amount to less than 100*l.* Such were the honours and rewards with which the ecclesiastical establishment of England crowned one of the best and most useful of her sons! The man, who would

have conferred honour on a mitre, was overlooked amidst the higher claims of courtiers and university graduates.

The quiet and seclusion which he enjoyed in this small village enabled him to pursue, without interruption, his other plans. In 1807, however, he acceded to the request of the Church Missionary Society, that he would undertake the preparation of their missionaries; a labour in which he persevered until, in 1814, his impaired health compelled him to resign the charge. It is to be mentioned, as an illustration of the unbroken energy of his mind at this advanced age, that, in compliance with the very singular request of the Society, he mastered the Susoo and Arabic languages, for the purpose of instructing his pupils.

In 1813, unexpectedly finding himself in debt to his printer to the amount of 1200*l.*, agitated with the overwhelming apprehension of dying insolvent, the only resource which occurred to him was to issue a circular to a few friends, stating the facts, and soliciting their purchase of his works, in five volumes octavo, at a reduced price. The result was delightful. His friends exerted themselves on all sides. From Cambridge he received, through Mr. Simeon, 590*l.* as a present, besides a considerable sum for books. From Bristol and from York liberal donations were sent him; and, in

addition to the purchase of the works which he tendered for sale, he received 2000*l.* as presents, in little more than two months.

On the 16th of April, 1821, this *good and faithful servant entered into the joy of his Lord.* His sufferings were severe, but his supports were strong. He had experienced great darkness and dejection in the prospect of death; but he was at length delivered from these feelings. He knew in whom he had believed, and his *strong consolation* was in the promise and the oath of his heavenly Father. The last scene is thus described by his daughter:—

"He seemed, about half-past six, almost disquieted by seeing the bitter distress of a servant who sat by him, and repeatedly shook his head, as a sign that she should moderate her grief. As her feelings became ungovernable, she rose to leave the room; which when he perceived, he made an attempt to take his hand out of bed, to give her before she went: but his weakness prevented his succeeding. It was his last effort. He soon after made a sign to Mr. D. to raise his head. Mr. D. took him in his arms; he laid his head on his shoulder, and raised his eyes to heaven: a look of unutterable joy, an expression of glory begun, came over his whole countenance, and in a few minutes, without sigh or struggle, without even a discomposed feature, he sweetly *slept in*

Jesus. We all, even my poor mother, stood by, and were *comforted.* We could hardly conceive it could be death."

Of Mr. S.'s various and important writings, the Force of Truth has been already mentioned; his Essays stand, probably, next in value, and his controversial works are full of important matter; but his Commentary is the work by which he will, for a long time to come, be most commonly estimated. Of that excellent production, it would be difficult to speak in terms of exaggerated praise; it is an inexhaustible treasury of *things new and old.* Unlike many other similar works, it is emphatically trustworthy; and if it were necessary, in scriptural investigations, to follow any commentator implicitly, that leader should be Scott. It might, perhaps, have been advantageously compressed; more vivacity and energy of style might have given it greater and more general attraction; but it is marked with all the peculiar soundness of mind and depth of scriptural knowledge which distinguished the author, and it will never be superseded.

WALTER VENNING, ESQ.

It was the unspeakable privilege of Mr. Venning to have been blessed with a religious education, under the care of eminently pious parents in Devonshire, who had used every effort to lead him to the knowledge and service of God. Commercial engagements obliged him in early life to visit St. Petersburgh. He carried out with him that general sense of religion, and particularly that regard to the sanctity of the sabbath, which he had imbibed from the habits of his youth; and greatly was he shocked at the profanation of the holy day, which prevailed even among the British inhabitants of that city. The feeling, however, which was then excited, was of no long continuance. His inexperienced mind even manifested its depraved tendencies by gradual compliance with the customs of the place, to which he was urged by the ridicule to which he found himself exposed, when he

attempted to plead for observances which were associated with his earliest recollections. With the neglect of the sabbath were connected the slight performance and frequent omission of secret prayer. Hence arose a growing carelessness about spiritual and eternal concerns, which, by his own confession, prevailed to a lamentable degree, but never so thoroughly as to leave him in quiet possession of the worldly habits which he had assumed.

About the year 1807, an event took place which called back his wandering heart, and appears to have been the principal means of fixing his convictions and determinations on the side of religion. That event was the death of his aged and pious father. Under the deep feelings of regret which the loss of a parent occasioned, he retraced his past life, and found that he had been pursuing "vanity and vexation of spirit." Many tender scenes of parental instruction and admonition, which had been nearly obliterated from his recollection, were now renewed. The calm composure with which this revered and beloved parent "waited for the salvation of God," until he "finished his course with joy," became the means of fixing the convictions of the affectionate and dutiful son; and, to adopt his own words, "led him again to bless and praise that Almighty Power, which enabled his parent on

his dying pillow to comfort those who came to comfort him."

These impressions, it appears, never afterwards forsook him. Some remarkable providential preservations, experienced in the frequent voyages occasioned by his commercial connexions, especially between this country and Russia, greatly strengthened his altered views. Hence he was induced to study, with serious attention, the Holy Scriptures, and cordially to receive the great truths of the everlasting gospel.

In the year 1810, or in the early part of 1811, being then resident in London, he became a stated attendant on the ministry of the Rev. Dr. Winter, in New Court, Carey Street: and in the autumn of the last mentioned year, was received into communion with the church in that place. He now became increasingly desirous of usefulness; and spent much time in praying and conversing with the poor, the sick, and the dying, in the crowded alleys and courts of the metropolis. Before he finally left his native shores, he was much occupied in visiting the prisons of London, in endeavouring to impart instruction to those who were confined in them, and in distributing to them Bibles and tracts.

In the year 1817, he undertook another, which was his fourth and last, voyage to

Russia; intending, when he left England, an absence of only three months. Various circumstances, however, conspired to prolong his stay. One was the cordial reception which he met with from a near relative, whose mind he was most happy to find increasingly opened to those great truths which he himself had received. Another was the greatly improved state of religious society in St. Petersburgh. A third, in connexion with this, was the enlarged opening which he here perceived for all plans of promoting the diffusion of religion by the wonderful exertions of the Bible Society, and by other means. And the fourth was the opportunity of usefulness, which he found in his favourite employment of visiting the prisons both in St. Petersburgh and in other parts of the empire. In short, this excellent man was daily approximating to the character and exertions of Howard; and under the auspicious sanction of the Emperor Alexander, and his prime minister, Prince Gallitzin, his labours were very efficient. They were, however, destined to be prematurely terminated, together with his life. About three weeks before his death, he and another member of the visiting Committee were at the prison in St. Petersburgh; both of them caught fever; the other gentleman was seized first, and soon discovered symptoms of typhus; his life was despaired of,

but he soon recovered. Mr. V.'s disorder began with a cold; it increased, and ten days before his death, he was confined to his bed. On the 18th of January, 1821, he sent for Dr. Paterson and Mr. Knill, the missionary then stationed at Petersburgh. Dr. P. was not at home, but the latter went immediately. To him he expressed his expectation of death; saying, "It is probable that all my work is done, and this idea induced me to send for you: we shall be companions in eternity. If we are Christians indeed, we shall be angels in the world to come." He desired the chapter in Doddridge's Rise and Progress of Religion, entitled, "The Christian rejoicing in the views of Death and Judgment," to be read to him as death should approach; saying, it had already afforded him much peace and comfort, and he hoped it would again. In the most solemn and affecting manner, he said to Mr. Knill,---"There is a great work going on, and all of it is preparing for the Judgment-day; there it will be tried. What a scrutiny! what a day!"---"Knill," said he, "labour for Jesus Christ as long as you have breath in your body. Christ is worthy, Christ is worthy; preach the pure gospel; warn every man to beware of trusting in his own righteousness. O, what a day is coming! What a day will the Judgment-day be! what scenes will then appear!---O, could

I but give you a view of my thoughts on that subject!---It is too vast;---but this let me tell you, that dreadful beyond description will it be for all those who are not placing all their hopes of heaven on the Lord Jesus Christ!" After this he rapidly sunk. Dr. Paterson and some other Christian friends were present, praying for an easy dismission, at the moment when the spirit took its flight to the realms of day.

At the Annual Meeting of the General Committee of the St. Petersburgh Prison Society, held on the 27th of January, his Excellency Prince Alexander Gallitzin delivered an address, containing a high eulogium on the character of this excellent man, expressing affectionate regret at the loss of so active and efficient a fellow-labourer, who was indeed the prime mover, under Providence, in this great work. This admirable address concluded with the following animated passage. Having proposed to ask of his Imperial Majesty permission to erect a monument on the spot where his mortal remains were deposited, he proceeded thus---"While Russia has to shew near our frontier the ashes of his countrymen, who marked the first traces of amelioration in the condition of prisoners, the sick, and the suffering, let her also shew a second monument of *another Howard* here; a worthy follower and

imitator of the good deeds of the first. The Lord blesses his work when he bestows the instruments of his grace on the earth. The Lord has accomplished his work when he takes them to himself in heaven."

ELIAS BOUDINOT, ESQ. LL.D.

Dr. Boudinot was born in Philadelphia, on the 2d of May, 1740. He was descended from one of those pious Protestants, who, at the revocation of the Edict of Nantes, fled from France to America, to escape the horrors of ecclesiastical persecution, and to enjoy religious freedom in that favoured land. He had the advantage of a classical education, and pursued the study of the law.

Shortly after his admission to the bar of New Jersey, Dr. B. rose to the first grade in his profession. Early in the revolutionary war, he was appointed by Congress to the important trust of Commissary-General of prisoners. In the year 1777, he was chosen a member of the national Congress, and in the year 1782, he was elected President. In this capacity he had the honour and happiness of putting his signature to the Treaty of Peace, which for ever established his country's independence.

On the return of peace, he resumed the practice of the law. It was not long, however, before he was called to a more important station. On the adoption of the present constitution of the United States, the confidence of his fellow-citizens allotted him a seat in the House of Representatives of the United States. In this honourable place, he was continued for six successive years. On quitting it to return once more to the pursuits of private life, he was appointed by that consummate judge of character, the *first* President of the United States, to fill the office of Director of the National Mint, vacated by the death of the celebrated Rittenhause. This trust he executed with exemplary fidelity, during the administration of Washington, of Adams, and, in part, of Jefferson. Resigning this office, and seeking seclusion from the perplexities of public life, and from the bustle of a commercial metropolis, he fixed his residence in the city of Burlington. Here, surrounded by affectionate friends, and visited by strangers of distinction---engaged much in pursuits of biblical literature---practising the most liberal and unceremonious hospitality---filling up life in the exercise of the highest Christian duties and of the loveliest charities that exalt our nature---meekly and quietly communicating and receiving happiness of the purest kind; he sustained and left *such* a

character as will for ever endear his memory to his friends, and do honour to his country.

Prior to the revolution he was elected a Member of the Board of Trustees of New Jersey College. The semi-annual meetings of this respectable body he always attended with punctuality, unless prevented by severe indisposition. The liberal donations he made it during his life, and the more ample one in his last will, must be long remembered with gratitude by the friends of science.

But while anxious to promote the interests of literature, he was not unmindful of the superior claims of religion. Attached from principle and habit to the religious denomination of which he was so distinguished a member, he was most liberal in his testamentary donation to the General Assembly of the Presbyterian Church, and to their Theological Seminary at Princeton.

But as his mind, unshackled by bigotry, was expanded by the noblest principles of Christian benevolence, he also very liberally endowed various institutions whose object was to diffuse more widely the light of revealed truth,---to evangelize the heathen,---to instruct the deaf and dumb,---to educate youth for the sacred ministry,---to advance knowledge, and to relieve the wants of the sick or suffering poor. The efforts he at first made, notwith-

standing the infirmities of age, to establish the American Bible Society,---his munificent donation at its first organization,---his subsequent liberality to aid in the erection of a depository,---the devise of a large and valuable tract of land,---and the deep and undiminished interest he has taken in all the concerns of the National Society ever since he was chosen to be its President,---while they spread his fame through every region of the globe, will consecrate his memory to the hearts of his fellow-citizens in America and his fellow-Christians throughout the world.

But if his public services and his private worth claim the tribute of general esteem and affectionate remembrance, the closing scene of his life was not less calculated to console his friends under the heavy loss they have sustained, than it was to edify and support the departing Christian. In the full possession of his mental faculties, and in the assured persuasion of his approaching dissolution, his faith was firm, his patience unexhausted, and his hopes were bright. While with paternal solicitude he exhorted those around him to rest on the Lord Jesus Christ as the only true ground of trust,---while, with solemnity and tenderness, he commended a dutiful and affectionate daughter, his only child, to the care of his surviving friends,---with humble resignation

he expressed his readiness, his *desire* to depart in peace to the bosom of his Father in Heaven; and the last prayer he was heard to articulate was, "Lord Jesus, receive my spirit!" He died the 24th of October, 1821, in the 82d year of his age.

WILLIAM FRIEND DURANT.

This excellent and surprising youth was the only child of his father, the Rev. Thomas Durant, of Poole, Dorsetshire. From his earliest years, he discovered an uncommon share of natural talent, which was fostered and regulated in its progress of improvement by the wise and assiduous lessons of both his parents. Being, up to his fifteenth year, educated wholly at home, he enjoyed peculiar advantages for the promotion both of his moral and literary character; and, through a divine blessing, success of the most brilliant order attended the plan which was pursued. His father and biographer declares, that "never, for the last fourteen years" before his death, "had he endured one anxious feeling of apprehension respecting his child's future interests in time and eternity." The soundness and vigour of his judgment were far above his years, while the variety and extent of his attainments

gave witness to his unwearied industry. There was a maturity in his whole mental character essentially different from the precocity of genius which has so often proved a fatal though brilliant endowment;—a manliness united with a simplicity of mind which afforded the surest indication of future eminence.

"The clearness of his conceptions," says Professor Mylne, "the precision of his language, and the closeness and accuracy of his reasoning; his candour in comparing and estimating different philosophical doctrines; his caution in forming opinions; his moderation and temper in stating and defending them; and the mild but decisive firmness with which he maintained them, when he felt their evidence to be satisfactory, and their consequences important,---appeared to me clear indications of an intellect which had not only been naturally endowed with great acuteness and perspicacity, but which also had already reached to no common degree of eminence in steadiness, coolness, mildness, and other qualities which we scarcely expect to find except in those whose powers have been matured, whose principles have been fixed, by lives spent not merely in the pursuits of science, but in the cultivation of practical wisdom."

At the age of seven, the habit of regular application was completely formed in his mind,

and mental exertion became henceforth his delight. From that time till he quitted the parental roof, he continued to make advances, equally rapid and substantial, in almost every branch of liberal knowledge. Many of his compositions, both in prose and verse, from a very early age, bear convincing proofs of his vigorous understanding and uncommon proficiency.

Towards the close of the year 1818, William, now in his sixteenth year, was placed under the roof of the Rev. Dr. Wardlaw, of Glasgow, for the purpose of completing his studies in the University of that city. He returned home once every year, to spend the vacation with his widowed father and beloved aunt. On the 17th of October, 1821, he left them for the last time, to commence those studies which would have completed his literary and philosophical course at the University. He entered at the same time the public class of Dr. Meikleham, the extra class of Professor Mylne, and that of the Hebrew Professor. But an insidious disease was already undermining his health; and the shock produced by the intelligence of his aunt's death, shortly after his arrival at Glasgow, gave a dreadful activity to the seeds of the disorder. His father arrived too late to see more than the corpse of that cherished and accomplished son. He had not quite completed his nineteenth year.

" In him," says Dr. Wardlaw, " was united the splendour of science, with the mild and holy radiance of sincere piety; not the sentimental piety of poetry and romance, but the intelligent devotion of examined and settled principle. He was a firm believer in divine revelation; and his was not a mind that could ever be satisfied with a belief, resting on mere educational prejudice and prepossession. The truth of the gospel was a question of which he felt the infinite importance, and which he was early encouraged to examine. He gave all his mind, with becoming seriousness, to the inquiry; he weighed proofs; he considered objections; he searched the scriptures---for himself. His faith was thus founded on evidence, and established by his own experience of the power of those motives to godliness, which the gospel presents to the mind. Amidst the temptations of youth, and especially the fascinating seductions of " that honour that cometh from men," he maintained a steady and dignified consistency. He was serious on serious subjects, and would never bear to hear them treated with levity.

" After the tidings arrived of the death of that dear relative, who was removed so very recently before him, and who had been to him as a second mother, his mind was evidently drawn, with a peculiar degree of interest and impression, to the contemplation of eternal

things. He conversed, with solemn pleasure, about death and heaven. His mind was serious and spiritual. It seems as if her departure had been purposely timed to prepare him for his own; and he was in a frame of mind for dying, before the symptoms of approaching death discovered themselves. During his short and rapid illness, the difficulty and indistinctness of articulation, which was one of its most affecting indications, rendered conversation impracticable." In answering, however, by a simple negative or affirmative, the questions which were put to him in reference to his prospects for a future world, he gave a decided testimony of his faith and hope. And thus, in his own beautifully simple and touching words,---written on occasion of his aunt's death,---but which might be appropriately inscribed on his own early tomb---

" Though to-night the seed be sown in gloom,
Amid darkness, and tears, and sorrow,
It shall spring from the tomb, in immortal bloom,
On the bright and glorious morrow.
The tears that we shed o'er holy dust
Are the tribute of human sadness:
But the grave holds in trust the remains of the just,
Till the day of eternal gladness."

THOMAS BATEMAN, M.D.

"The late Dr. Bateman settled in London soon after his graduation at Edinburgh in the year 1801; and his professional merits being very considerable, he was speedily elected Physician to two public institutions—a large Dispensary, and the House of Recovery for Fever. He also conducted the medical department of Rees's Encyclopædia, and was joint editor of the Edinburgh Medical Journal. He continued to distinguish himself, as he had done in Edinburgh, by his zeal and industry in the pursuit of science and literature; though he contrived to mix with his severer studies a large portion of the dissipations of gay society, and carried with him, into both these opposite pursuits, an energy of mind and of feeling which rendered him more than ordinarily susceptible of the enjoyments which either of them can afford. He always retained a high "sense of honour," as it is called, and was strictly

careful to avoid, in all his conduct, every thing that the world esteems discreditable. He lived, however, to see and to feel, what at that time he had no conception of, how meagre a system of morality is that which the world is satisfied with, compared with the comprehensive morality of the Gospel—that Christian holiness without which "no man can see the Lord." His habits of life thus concurring with the natural corruption of the human heart, and estranging him more and more from God, he soon became confirmed in his leaning to the wretched doctrine of Materialism, which he had been already tempted to adopt during the pursuit of his anatomical and physiological studies at Edinburgh. This lamentable tendency was strongly increased by the society which he now fell into of some men of considerable talent, who had already espoused all the principles of that unphilosophical as well as unchristian system; and though never able *fully* to embrace those opinions himself, he was yet sufficiently influenced by them to become sceptical respecting the truth of Divine Revelation, and was therefore of course a stranger to the hopes, as well as negligent of the duties, of Christianity.

"In the summer of 1815, his health began to decline, and in the following year a complaint in his eyes came on, which threatened loss

of sight, and precluded him from all his accustomed sources of occupation and amusement. Under these circumstances, the writer of this memoir became his constant companion and attendant; and for four years had the misery of witnessing his total estrangement from God and religion. His health continuing to decline, he left London in July, 1819, with an intention of trying the effect of a sulphurous water at Middleton, in the county of Durham, on his debilitated constitution. He was taken ill on the road, and with difficulty reached a village near Beverley, in Yorkshire; where he was obliged to remain during the following winter; and finding, at length, that his health required the sacrifice, he finally determined not to attempt returning to London. He had for some time been subject to attacks of the most alarming nervous languor, during which he was thought by all around him, as well as by himself, to be dying; and these now returned upon him continually, especially after using the least bodily exertion. During the winter he was considerably better; but on the return of warm weather, early in the spring of 1820, he had a severe attack of languor after a short ride. His dread of these attacks was so great, and they were brought on so frequently by the smallest fatigue, that he gradually relinquished all exertion, as he even believed that the

exhaustion which would be produced by the effort of walking across a room might prove fatal.

"It was on Sunday, the 9th of April, that he first spoke to me on the subject of religion. He had passed the whole of the day in a state of extraordinary suffering, from languor, and a variety of nervous feelings, which he always said it was impossible to describe, farther than that they were inconceivably painful and distressing; and he went to bed at night with a firm persuasion that he should never again quit it; and, in fact, he did confine himself to it for the following three weeks, from the mere apprehension of the consequences of exertion. Religion was a subject which, for many reasons, had never been discussed between us. Though the tenor of his life had made me but too well acquainted with the state of his mind, he had always avoided any declaration of his opinions, knowing the pain it would give me to hear them. He was habitually fond of argument, and skilled in it; and I knew that I was quite incompetent to argue with him. I considered too that the habit of disputing in favour of any opinion, only serves in general to rivet it the more firmly in the mind; men commonly finding their own arguments more convincing than those of their adversaries. And, above all, I knew that this was a case in which mere

argument must always be insufficient, — for "it is with the heart that man believeth unto righteousness:" and in most, if not all, cases of scepticism, the will and the affections need to be set right even more than the understanding; and upon these, argument can have no influence.—On the evening of the day I have mentioned, Dr. Bateman had been expressing to me his conviction that he could not live much longer, and complaining of the dreadful nervous sensations which continually harassed him; and then he added, "But all these sufferings are a just punishment for my long scepticism, and neglect of God and religion." This led to a conversation, in the course of which he observed, that medical men were very generally sceptical; and that the mischief arose from what he considered a natural tendency of some of their studies to lead to materialism. I replied, that the mischief appeared to me to originate rather in their neglect to examine into the evidences of the truth of the Bible, *as an actual revelation from God;* because, if a firm conviction of that were once established, the authority of the Scriptures must be paramount; and the tendency of all inferior studies, in opposition to their declarations, could have no weight. He said, he believed I was right, and that he had in fact been intending to examine fully into the subject,

when the complaint in his eyes came on, and shut him out from reading. Our conversation ended in his permitting me to read to him the first of Scott's "Essays on the most important Subjects in Religion," which treats of "The Divine Inspiration of the Scriptures." He listened with intense earnestness; and when it was concluded, exclaimed, "This is demonstration! complete demonstration!" He then asked me to read to him the account given in the New Testament of the resurrection of our Saviour; which I did from all the four Evangelists. I read also many other passages of Scripture, with some of which he was extremely struck; especially with that declaration, that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. ii. 14.)

"For two or three days he shewed increasing interest in the subject of religion; and I read to him continually the Scriptures, and other books which seemed to me best calculated to give him the information he thirsted for. When I went into his room a few mornings after, he said, "It is quite impossible to describe to you the change which has taken place in my mind; I feel as if a new world was opened to me, and all the interests and pursuits of *this* have faded

into nothing in comparison with it. They seem so mean, and paltry, and insignificant, that my blindness, in living so long immersed in them, and devoted to them, is quite inconceivable and astonishing to myself." He often expressed in the strongest terms, and with many tears, his deep repentance, and his abhorrence of himself for his former sinful life and rebellion against God; but he seemed to have from the first so clear a view of the all-sufficiency of the Saviour's atonement, and of the Christian scheme of salvation, as freed him at once from that distrust of forgiveness, which is so apt to afflict persons at the first sight of their sins, and of the purity and holiness of Him "with whom they have to do." The self-abasing views which he entertained of himself necessarily enhanced his sense of the pardoning love and mercy of God in Christ Jesus, thus graciously extended to him; and which he felt so strongly, that he was filled with the liveliest emotions of gratitude and joy, and in this happy state continued for several days.

"He soon, however, experienced an afflicting reverse of feeling. One evening I left him to visit a near relative, at that time confined to her room in a precarious state of health; and his mother, who had been in attendance upon her, took my place at the bed-side of her son.

Dr. Bateman told her, that I had been reading to him various detached portions of Scripture, and that he now wished to hear the New Testament read regularly through from the beginning. She consequently began to read, and had proceeded as far as the tenth chapter of St. Matthew, when he suddenly exclaimed, that he could not believe in the miracles of the Saviour, and that therefore he must perish for ever*. This suggestion of his spiritual enemy threw him into a state of the most dreadful anguish, and I was immediately sent for to his bed-side. On my arrival he had become a little more composed, but was still in great agitation; and was praying in agony to be saved, and not to be given up to this dreadful state of unbelief. To comfort his mind, we said what we could from Scripture, and from the experience of other Christians: and he was a little relieved by hearing some passages from an Essay in the volume before mentioned, "On the Warfare and Experience of Believers;" finding that his was not, as he had supposed, a case of new occurrence; but that the author of that work was already acquainted

* It needs scarcely be pointed out, how much more properly this might be called *temptation* to unbelief, than *unbelief* itself. While the difficulty of believing was felt, the awful consequences of not believing were fully admitted; that is, were firmly *believed*.

with its symptoms, and augured favourably of them, as often accompanying the progress of religion in the soul. Still the idea that his death was fast approaching, and that there was no hope of his mind being convinced before it arrived, quite overwhelmed him. Feeling ourselves to be very inadequate guides and comforters in these afflicting circumstances, we gladly adopted a suggestion of a friend that we should request a neighbouring clergyman of piety and judgment to visit him. Dr. Bateman himself grasped eagerly at the proposal, and I wrote immediately to the clergyman in question; but he was from home, and was not expected to return for two or three weeks. A few days after this unwelcome intelligence, Dr. Bateman told me, he had no doubt this disappointment was for his good; and that it was better for him to be left to himself, as he did not think any thing could have convinced him so fully of *the efficacy of prayer*, as the sensible relief which he experienced from it during those conflicts of doubt and unbelief with which his mind continued to be harassed. He added, that he now spent whole nights in prayer. He felt perfectly assured that these doubts were the suggestions of the great adversary of souls; and remarked, that they were vividly and manifestly darted, as it were, into his mind, instead of arising from his own

reflections, or resulting from any train of reasoning; and the absurdity of them, in many instances, was so obvious, that his judgment detected it at once, though he still had not power to drive them from the hold they took on his imagination, or to banish them, for the time, from his thoughts.

" These paroxysms of distress and conflict, which sometimes lasted many hours, he continued subject to for about a fortnight: but they gradually became less long and violent; and he experienced increasingly great relief from prayer during their continuance; till at length they subsided entirely, and left his mind satisfied on all those points which had before presented so many obstacles to his belief.

" About this time he received an unexpected visit from a medical friend, whose piety and truly Christian character distinguished him still more than his eminent abilities and professional skill. This gentleman, with great difficulty, succeeded in persuading him that he was by no means in that state of danger and debility which he had apprehended, and that he had the power of taking exercise if he could but exert sufficient resolution to attempt it. Experiment convinced him that this opinion was correct: he was prevailed upon to leave his bed; and in a very few days was able to be

some hours daily in the open air, and to take considerable exercise; and it is remarkable, that from this time he had no return of languor after fatigue, except in one instance. Thus was he delivered, by the gracious providence of God, from those overwhelming apprehensions of immediate death, which had been so instrumental in bringing him to Christ, as soon as they had effected that blessed purpose.

" He now rarely spoke of the state of his mind and feelings; for such was the extreme reserve of his character, that it could only be overcome by deep and powerful emotions; and when no longer agitated by these, he returned to his natural habits, and was silent on the subject that most deeply interested him. Still it was abundantly evident that it *did* interest him. The avidity with which he listened to the word of God—his eagerness to attend public worship (which for many years he had entirely neglected,) and the heartfelt and devout interest which he obviously took in the service ---his enlarged and active benevolence---the change which had taken place in his tastes, inclinations and pursuits---all testified that he was indeed " brought out of darkness into marvellous light:" " old things had passed away, and all things had become new."

" In the course of the summer his health and strength were considerably recruited; but

towards the close of it, a little over-exertion in walking brought on an accession of fever, and a great aggravation of all the symptoms of his disorder; but still he continued able to take a little exercise. While he remained in the country he had much leisure, which was devoted entirely to religious reading; for every other subject had now become insipid and uninteresting to him; and never did the pursuits of science and literature afford him such vivid enjoyment as he now received from these hallowed studies. In November, he removed to Whitby for the winter: and his health continued in much the same state till a short time before Christmas, when a walk, rather longer than usual, again produced increased fever and debility; and from that period his strength and appetite visibly declined, while his spirit was as visibly ripening for heaven. His faith and patience were strengthened; his hope was increased; his charity enlarged: yet he was naturally so extremely reserved in the expression of his feelings, that he rarely spoke of them till within the last month of his life, when he rejoiced "with a joy unspeakable and full of glory," which bore down all opposition; for he experienced a happiness to which all the accumulated enjoyments of his whole previous life could bear no proportion or comparison, even that "peace of God" which "passeth all

understanding," and which must be felt, or at least witnessed, in order to form any just conception of its nature and effects. What a striking example did our dying friend now exhibit to us! From his early youth he had devoted himself with delight and industry to the acquisition of knowledge and the pursuits of literature and science; and he had "*had his reward*," in the honour and reputation which his success had procured for him, a reward which he keenly enjoyed and very highly prized. Those who have known only the pleasures which arise from worldly gratifications, surely ought to recollect, that, being confessedly ignorant of those spiritual enjoyments which they despise, they cannot be competent to decide upon their reality or their value: it belongs only to those who have experienced *both*, to appreciate either. And how did Dr. Bateman appreciate them? In contrasting, as he frequently did, his present happiness with all that he had formerly enjoyed and *called* happiness, he seemed always at a loss to find words to express how poor, and mean, and despicable all earthly gratifications appeared to him, when compared with that "joy and peace in believing," which now filled his soul; and "one particle of which," he sometimes said, "ten thousand worlds would not tempt him to part with." And it should

be remembered, that this was not the evidence of a man disappointed in his worldly pursuits: he had already, as before observed, " had his reward" in this world---he had experienced the utmost success in the path which he had chosen---he had been keenly susceptible of intellectual pleasures; and of these, as well as of all inferior amusements, he had enjoyed more than a common portion; but when the only object that can satisfy the affections, and fill the capacities of a rational and immortal being was revealed to him---when he viewed by the eye of faith that life and immortality which are brought to light by the gospel---earthly fame, and honour, and pleasure sunk into the dust; and, in reflecting upon his past life, the only thing that gave him any satisfaction was the hope that his labours might have been beneficial to his fellow-creatures, for whom his charity had now become unbounded. He often said, that " the blessing of his conversion was never out of his mind day or night; that it was a theme of perpetual thanksgiving; and that he never awoke in the night without being overwhelmed with joy and gratitude in the recollection of it." He always spoke of his long bodily afflictions with the most devout thankfulness, as having been instrumental in bringing him to God; and considered his almost total blindness as an especial mercy, because

by shutting out external objects, it had enabled him to devote his mind more entirely to spiritual things. Often, latterly, he expressed an ardent desire to "depart and to be with Christ;" but always added, that he was cheerfully willing to wait the Lord's pleasure, certain that if he was continued in this world it was only for his own good, and to make him more "meet to be a partaker of the inheritance of the saints in light."

"He bore his bodily afflictions with the most exemplary patience, and even cheerfulness, and continually expressed his thankfulness that they were not greater; sometimes saying, "What a blessing it is to be allowed to slip gently and gradually out of life as I am doing." He would not allow any one to speak of his *sufferings*, always saying, "they did not deserve a stronger name than inconveniences." He neither complained himself, nor would permit others to complain for him. Once, when the nurse who attended him said, "Oh, that cough! how troublesome it is!" he replied, "Have a little patience, nurse: I shall soon be in a better world; and what a glorious change that will be!" Indeed, the joy of his mind seemed to have absorbed all sense of his physical sufferings. I once remarked to him, that he appeared to have experienced no intermission of these joyful feelings; and he

answered, " For some months past *never*, and never the smallest rising of any thing like impatience or complaint." His mind, naturally active and ardent, retained all its powers in full vigour to the last moment of his life; and was never once clouded or debilitated, even in the most depressing nervous languors. Indeed, after the whole current of his tastes and affections had been turned into a new channel, its ardour and activity rather increased than diminished, from the deep conviction which he felt of the superiority of his present views and pursuits to all that had hitherto engrossed him. During the last week of his life especially, the strength and clearness of his intellect, and of his spiritual perceptions, were very remarkable; and on its being one day observed to him, that as his bodily powers decayed, those of his soul seemed to become more vigorous, he replied, " They do, exactly in an inverse ratio: I have been very sensible of it."

" He conversed with the greatest animation all the day, and almost all the night preceding his death, principally on the joys of heaven and the glorious change he was soon to experience, often exclaiming, " What a happy hour will the hour of death be! " He dwelt much on the description of the new Jerusalem in the Revelation of St. John, and listened with great

delight to several passages from Baxter's "Saint's Rest," and to some of Watts's hymns on the same subject. Once in the night he said to his mother, "Surely you are not in tears! Mine is a case that calls for rejoicing, and not for sorrow. Only think what it will be to drop this poor, frail, perishing body, and to go to the glories that are set before me!" Not more than an hour before his death, when he had been expressing his faith and hope in very animated terms, I remarked to him, how striking was the uniformity of faith and of feeling expressed by believers at every distance of time and place! and spoke of it as an indisputable evidence that these graces are wrought by "one and the self-same Spirit," and as a proof of the truth of the Bible, the promises and descriptions of which are thus so strikingly fulfilled and exemplified. He entered into the argument with his accustomed energy, and assented to its truth with delight. It seemed remarkable, that though he had during his whole illness been very sensible of his increasing weakness, and had watched and marked accurately all its gradations, yet he spoke, in the last moments of his life, of going down stairs as usual (he had been carried up and down for several days,) and said, "it could not require more than a very few weeks now to wear him out;" not appearing to be at all

aware that his end was so very near, till about half an hour before his death. Finding himself extremely languid, he took a little milk, and desired that air might be admitted into the room; and on being asked if he felt relieved at all, said, "Very little: I can hardly distinguish, indeed, whether this is languor or drowsiness which has come over me; but it is a very *agreeable* feeling." Soon after, he said suddenly, "I surely must be going now, my strength sinks so fast;" and on my making some observation on the glorious prospect before him, he added, "Oh, yes! I am GLAD to go, if it be the Lord's will." He shut his eyes and lay quite composed, and by and by said, "What glory! the angels are waiting for me!"---then, after another short interval of quiet, added, "Lord Jesus, receive my soul!" and to those who were about him, "Farewell!" These were the last words he spoke: he gradually and gently sunk away, and in about ten minutes breathed his last, calmly and without a struggle, at nine in the morning of the 9th of April, the very day on which, twelve months before, his mind had first been awakened to the hopes and joys of the ever blessed gospel!

"What a contrast did his actual departure form with what I had reason to apprehend, when I watched over his couch in London,

expecting that every moment would be his last; and when, with a hard indifference and insensibility, he talked only of going to his "last sleep!" And how can I worthily acknowledge the goodness of Almighty God, who effected such a change in his state!

"It appears that he preceded his revered, though unknown instructor, Mr. Scott, exactly one week. He never ceased to remember, with the deepest gratitude, his obligations to that excellent man. It was only the evening before his death that he was recommending with great fervency, to a young friend, whose mother, under affliction, was first beginning to inquire after religious truth, to engage her to read "Scott's Essays," acknowledging, with fervent gratitude, the benefit he had himself received from that work, and concluding an animated eulogium, by saying, "How have I prayed for that man!" What a blessed meeting may we not suppose they have had in the world of glory!

"The medical friend before alluded to has most justly remarked, that "the entire simplicity and sincerity of Dr. Bateman's natural character, give additional value to all that fell from him. He never used a language that was *at all* at variance with his real feelings, and was in no degree given to vain imaginations." This testimony is very true, and this

remarkable simplicity and sobriety of his natural character remained unaltered in the great revolution which took place in his principles and dispositions: he went into no exaggerations of feelings, or excesses of enthusiasm. And surely the merciful Providence which preserved his sound understanding, in all its integrity, to the last moment of his life, must silence the gainsayer and "the disputer of this world," who might strive to attribute the sacred influence of religion on his mind to the errors of an intellect impaired by long disease and suffering."*

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* See Memoir of the late Thomas Bateman, M. D. 11th edit. Butterworth and Son. London, 1822.

CHARLES GRANT, ESQ.

This very eminent and respectable individual was a native of North Britain, being born in the county of Inverness, in the year 1746. He received his education in the town of Elgin, for which he was indebted to the kindness of an uncle, having lost his father in his infancy. At the age of twenty-one he went to India in a military capacity, but on his arrival in that country, he was taken into the service of Mr. Becher, a member of the Bengal council, and continued there about three years.

In 1770, Mr. Grant returned to his native country, and married a Miss Frazer, with whom, her sister and mother, and a friend of the family, he re-embarked for India in 1772, having obtained the appointment of a writer on the Bengal establishment. About this period he formed an acquaintance with the excellent missionary C. F. Schwartz, with whom he afterwards corresponded, and to whose memory, at his suggestion, a monument was erected at

Fort St. George, by the Honorable East India Company.

Soon after Mr. G.'s arrival at Calcutta, he was appointed Secretary to the Board of Trade, of which he was chosen to be a member in 1787. Within three years after this, however, the impaired health of his family obliged him to solicit permission to return to England, which Lord Cornwallis granted with regret, and not without expressing his sincere regard, and a high sense of his zealous and faithful services. Within four years after his return to England, (namely, in 1794,) he was chosen a Director of the East India Company, and in six years afterwards a representative in Parliament for his native county.

During Mr. G.'s residence in India, its spiritual interests were very near his heart. In 1770 he subscribed 500 rupees to the erection of a new church for Protestant worship at Calcutta, the old one having been destroyed by a hurricane many years before; and in 1787, when this church was placed under sequestration for the debts of the missionary, he advanced 10,000 rupees to redeem it, and placed it in trust for sacred purposes for ever. In England the same object still engaged his attention; and in 1797, he laid on the table of the Board of Directors, "Observations on the state of Society among the Asiatic Subjects of

Great Britain," which he had drawn up immediately on his return, with a view to procure leave for missionaries to be sent to India from this country: and he uniformly supported the same object while he lived. In 1804 he was elected Deputy Chairman, and next year Chairman of the Court of Directors, to which office he was afterwards several times re-elected. In this situation he always contended against plans of conquest and aggrandizement, wishing to see our government in Hindostan founded on character and integrity, and supported by liberal and benevolent principles; in which respects he was a steady admirer of the course pursued by his friend and patron, Lord Cornwallis. He also suggested and supported the plan of a College at Hayleybury, Herts; in order to fortify the minds of young men in the Christian faith, before they were exposed to the temptations of idolatry and the arts of Brahmins. Mr. Grant was also a zealous friend to education, and promoted the appropriation of a lack of rupees annually to that object in Hindostan.

In 1807, on a motion in the House of Commons relative to the conduct of our Government towards the Poligars, "Mr. Grant traced the *Vellore mutiny* to the wish of the Mohammedans for the return of the sons of Tippoo Sultan to power. Whatever might be the remoter causes,

the immediate occasion was, clearly, some injudicious military regulations, which tended to obliterate the fondly cherished distinctions of caste among the native soldiers. It certainly did not originate, (says the *Christian Observer)* directly or remotely in the conduct of the missionaries, whom Mr. Grant, on every occasion, was among the foremost to defend from the unjust imputations with which they have been so often assailed."

Mr. Wilson, in his excellent Funeral Discourse for Mr. G. (to which we are indebted for several of these facts,) remarks, "This distinguished person, in point of natural endowments, was highly gifted. He had a vigorous understanding, a clear and sound judgment, a sagacity and penetration, particularly in the discernment of character, which were seldom deceived or eluded; a singular faculty of patient, impartial, and comprehensive investigation, an activity of spirit, and a power of continued and persevering application, which difficulties could not damp, nor labour exhaust. These qualities, united with quick sensibility of feeling, delicacy of sentiment, and a strong sense of moral rectitude, constituted, even independently of religion, that which is generally understood by the term *greatness of character.*

"It was not, however, the possession, but

the direction and the improvement of these endowments and qualifications; it was the use which he made of his powers and faculties; it was the sincere and honest dedication of every talent and acquirement to the service and glory of God, which constituted him, in the proper sense of the term, a Christian. He did not, indeed, learn this lesson easily, or at small cost. At an early stage of his Indian career, it pleased God to visit him with a succession of severe domestic afflictions, painfully illustrative of the vanity of human hopes, the precariousness of earthly enjoyments, and the awful nearness of the things which are unseen and eternal. He was in circumstances very unfavourable to religious instruction and improvement;---heathenism and false religion prevailing all around;---the partial intermixture of Christianity which existed, possessing little of that divine religion beyond the name;---his situation ill allowing of seclusion from worldly occupation and society. Yet that season of heavy calamity was blessed to his mind. It led him to the only true source of felicity. He derived, on this occasion, much useful spiritual counsel from a friend, who afterwards became his near connexion, and who was himself the friend and disciple of the celebrated missionary Schwartz. Thus, in a soil prepared by the means of grief and trouble, it pleased God that the good seed

should be sown; it was subsequently cherished amidst the silence and comparative solitude of one of the remoter stations in our Indian dominions; and it produced blessed fruit to the praise and glory of God. With regard to his efforts to serve religion, and especially to promote the cause of Christianity among our native subjects in the East—when we consider the extensiveness of the work, and the powerful obstacles by which it was opposed, it is surprising how much he was the means of effecting. The results, indeed, of his labours did not fully appear during his residence in India; and even yet we may trust that they await a further and a progressive development. Humanly speaking, however, he may be said to have laid the foundation of much, if not all, of the moral and religious good that has been accomplished in India during the last thirty-five years."

Thus Mr. Grant continued to his seventy-eighth year, walking with God, as Enoch walked, in the way of holy obedience; his path "growing progressively brighter as he proceeded; till at length all seemed ripe for the perfect day. - - - -

"And it pleased God that *that* day broke unawares. During his whole life, he had risen to the full measure of the demands of his station. The spring of all his influence, as I have already remarked, was the actual dis-

charge, in the very best manner, of the duties and functions assigned to him. He was ever 'diligent in business, fervent in spirit, serving the Lord.' And in this honourable position he stood, when the last messenger arrested him as in a moment, (Oct. 31, 1823.) In the midst of his labours, with a heart full of zeal for the diffusion of the knowledge of Christ, with his lips uttering sentiments relative to his favourite object, the spiritual welfare of India, without any lingering or protracted disease, by a release as placid as that of an infant, he fell asleep in the Lord. 'Mark the perfect man, and behold the upright; for the end of that man is peace!"

Mr. Grant being one of the Vice-Presidents of the British and Foreign Bible Society and of the Church Missionary Society, the Committees of both these Societies, on hearing the painful news of his decease, passed, at their next meeting, Resolutions expressive of the high esteem in which they held his services and character; and we shall close this brief Memoir with a short extract from each.

"With feelings of the deepest interest, the Committee have listened to the melancholy intelligence of the death of Charles Grant, Esq. one of the Vice-Presidents of this Society;---and while they desire to express their heartfelt sympathy with his afflicted family,

they feel it incumbent on them to record their sense of the eminent services he was enabled to render, not only to this Society, but to the cause of religion throughout the world. In this cause, during the long period of half a century, he laboured with unwearied zeal; and his active and persevering exertions, proceeding from Christian principle, and directed by talents of the highest order, and by a judgment singularly enlightened, profound and penetrating, were productive of the most beneficial effects. Closely connected as he was from early life, with British India, its spiritual interests lay peculiarly near his heart, and his efforts to promote them only ceased at the moment when he was called to his eternal reward. It pleased Divine Providence to honour him with numerous opportunities of extensive usefulness in that quarter of the globe; and those opportunities he both eagerly embraced, and successfully improved. In particular, he was greatly instrumental in promoting and protecting those beneficent institutions for the diffusion of the Holy Scriptures, which sprang up in India itself, and which have so copiously enriched our Asiatic dominions with the treasures of divine truth."

The Committee of the Church Missionary Society, after a similar token of respect, close with the following interesting anecdote, which

we hope may prove prophetic. "Even in the last evening which he (Mr. G.) spent on earth he mingled his thankful contemplation of the light actually spreading in the East, with the hope that his children would be permitted to behold the fulness of that day, of which he had lived to enjoy the dawn."

MISS JANE TAYLOR,

OF ONGAR, IN ESSEX.

This truly pious and eminently gifted lady was born in London, September 23, 1783. She was the second daughter of the Rev. I. Taylor, Pastor of the Independent Church at Ongar, in Essex. Her early infancy was marked by considerable delicacy of constitution, which rendered the prospect of life very precarious during the three first years of her existence. The removal, however, of her parents from the confinement of a great metropolis to the pure air of Lavenham, in Suffolk, was the means of completely establishing her health, and sparing, at least for a season, a life of unusual promise. Country scenes, and country occupations seemed, in a high degree, congenial to the mind of this remarkable child. Accustomed, for more than three years, to the restraints peculiar to a residence in London, her retirement into the country was associated

with a degree of pleasure which her whole infantile pursuits most significantly expressed.

Even at the tender age of four, the lively fancy and intellectual superiority of Jane Taylor began to evince themselves. "I can remember," says her sister, (now Mrs. Gilbert) "that Jane was always the saucy, lively, entertaining little thing---the amusement and the favourite of all who knew her. Her plays, from the earliest that I can recollect, were deeply imaginative. But I think I may say that the retiring character of her mind---a morbid sensibility towards things and persons *without*, as well as much refined feeling, operated to prevent a *due* estimate being formed of her talents. I need not tell *you*, that they were never made a show of to any body." But though her education was not conducted upon the mistaken principle of display, she was exposed, when but a child, to a measure of flattery, from injudicious friends, which, to a mind less characterized by intellectual and moral strength, must have proved, in the highest degree pernicious. Her native and habitual diffidence, however, never forsook her; so that with truth it may be said, that a playful innocence and simplicity of character shed an imperishable lustre upon the openings of her genius, and rendered the

watchful fears of parental solicitude comparatively unnecessary.

Much, doubtless, of the early and subsequent proficiency of Jane Taylor, must be traced to the judicious education which she received from her excellent parents, who instructed her under their own roof, and taught her not only to obey them as *parents*, but also to confide in them as *friends*. The conduct of Mrs. Taylor, as a mother, is beyond all praise; and it is needless to state, that the character of a daughter must be prodigiously influenced by the habits and intercourses of a mother.

One delightful *trait* in the youthful history of Jane Taylor was the warmth and stability of her friendships. When she was but ten years of age, she wrote a most tender little poem, expressive of her pungent grief at parting with a friend, who left this country for New England. When she had reached her thirteenth year, her father received an invitation to become the Pastor of an Independent congregation at Colchester, which, after due deliberation, he deemed it his duty to accept. In this new sphere, having recovered from a long indisposition, he addressed himself, with renewed vigor, to the education of his children, and here it was that Jane Taylor formed some of the choicest friendships of her existence---friendships which nothing but the grave

could interrupt. Of one of the objects of these early friendships, the biographer of Miss Taylor thus writes: "Those who may still remember Mira S. will allow that they have rarely seen united so much intelligence and sweetness of disposition, and loveliness of manners and person. Her charm was that of blended dignity and gentleness." This interesting lady and her sisters were cut off by fell disease, in the course of a few years; and the death of one of them, in particular, from the interest attaching to it, left a powerful impression on the mind of Miss Taylor. She had become the victim of Socinianism, which "only twenty years ago," as Mr. Taylor observes, "was much more *specious* than it is at present. For within this period, the course of controversy has deprived its professors of an advantage---so important to the success of infidel insinuations---that of having itself no defined or avowed principles to defend." This interesting female had learned to boast of having vanquished the "errors of her education," and in the eagerness of thinking for herself, had trained herself to look with great contempt upon all her early religious opinions. Her health became so indifferent as to render a removal to Devonshire highly expedient. Never, however, was she permitted to reach it. Her disorder advanced with such rapidity, that

she was compelled to stop at an inn by the way, from which she was never removed till after death. Happily she was taught, in her last days, to mourn, and to renounce the awful errors by which she had been bewildered;---and her dying words were---"My hope is in Christ,---in Christ crucified ----and I would not give up *that* hope for all the world."

The constant aim of Miss Taylor's parents was to impress the minds of their children with the powers of the world to come; and there is reason to believe, notwithstanding her timid and distrustful disposition, that at a very early period she was brought to the saving knowledge of the truth. "Her imagination," says her brother, "susceptible as it was in the highest degree to impressions of fear, rendered her liable, at times, to those deep and painful emotions which belong to a conscience that is enlightened, but not fully pacified. And these feelings, when blended with the pensiveness of her tender heart, gave a character of mournfulness and distress to her religious feelings during several years. Some unfinished verses, written about this time, were evidently composed under the influence of feelings too strong to allow the exercise of her poetic talents."

The following extracts from letters written about this time, will shew how much personal religion was an object of her devout concern:

"Oh! it is hard fighting in our own strength against the evil bias of the heart, and external enemies. Their united forces are, I am daily more convinced, far too much for any thing but grace to overcome. No good resolutions, no efforts of reason, no desire to please, can alone succeed: they may varnish the character; but, O! how insufficient are such motives for the trying occasions of common life. I would shine most at home; yet I would not be good for the sake of shining; but for its own sake: and when thus I trace the subject to its principles, I find a change of heart can alone effect what I desire: that 'new heart and right spirit,' which is the gift of God."—*Memoirs*, Vol. I. p. 41.

On a subsequent occasion she writes in the following terms to the same friend:

"I am grieved, my dear E., to hear from you so melancholy an account of the state of your mind. I wish I were a more able counsellor; or rather, I wish you would overcome your feelings, and apply to those whose consolations and advice might be useful to you. I can sincerely sympathize with you in all your griefs. I rejoice in having obtained your confidence; and I cannot make a better use of it than to urge you to seek some abler adviser. I speak from experience when I say, how much benefit you might derive from an

open communication of your feelings to your dear mother. Well do I know how difficult it is; yet the good to be gained is worthy the effort. You say she is so total a stranger to your feelings, that she even supposes you to be an enemy to religious principles. If then you consider the pleasure it would afford her to find you seriously inquiring on such subjects, I think you will feel it to be an additional argument for the disclosure. Two or three years ago, my mind was in a state of extreme depression: for months I had been conflicting with the most distressing fear, and longing to disburden myself to my father: at last I could no longer support myself, and breaking through, what I had thought insurmountable difficulties, I opened my mind to him completely. It was a struggle; but the immediate relief I experienced fully repaid me; and the unspeakable benefit I have derived from the conversations I have since, from time to time, held with him, encourages me to pursue."—*Memoirs*, Vol. I. p. 41.

The education and tastes of Miss T. led her to cherish an ardent love of science in general, and of astronomy in particular. "Her eye," says her brother, "was never indifferent to the revolutions of night." She describes her own feelings in saying,

" I used to roam and revel 'mid the stars,
* * * * * *
When in my attic, with untold delight
I watch'd the changing splendours of the night."

But it ought to be recorded, to the honour of the deceased, that the growth of her intellectual character was associated with no relaxation of those minutely domestic habits which she acquired under the judicious instruction of her invaluable mother. She dreaded nothing more than to acquire the reputation of a merely " literary lady,"—a phrase which too generally imports a high contempt for the common and unostentatious, but at the same time momentous, duties of life.

Of her manifold attainments, she was happily never puffed up. In a letter to her mother, she says :

" If, in comparison with some of my friends, others of them may appear less pleasing, or less intelligent, believe me, whenever I compare any with myself, the result is always humiliating. My dear mother, do me the justice to believe, that at whatever crevice my vanity may endeavour to creep out, it will ever fly from the literary corner of my character. I am not indifferent to the opinion of any one; though I never expect to acquire the philosophic serenity which shall enable me to regard the whole

circle of my acquaintance with the same glow of affection, or smile of complacency."—*Memoirs*, p. 55.

Miss T.'s relative character, as a child, a sister, and a friend, was of the most engaging description. At all times obliging and affectionate, in seasons of sickness she put forth the whole energy of her sympathies, and often became a sufferer herself, by what she endured on behalf of others.

The first production of Miss T.'s pen, which was given to the public, appeared in the Minor's Pocket Book, for the year 1804, under the title—"The Beggar Boy;" and no one who marked the pathos, simplicity, and sprightliness of this juvenile effort, could fail to predict the future celebrity of its amiable author. The publication of "Original Poems," to which she had largely contributed; of "Rhymes for the Nursery," (some of which were written by Mrs. Gilbert); of "The Associate Minstrels," (in which she wrote the "Remonstrance to Time," and "The Birth-day Retrospect);" of "Hymns for Infant Minds;" of "Display;" of "Essays in Rhyme;" and, finally, of "Contributions to the Youth's Magazine," more than realized the expectation of her most sanguine friends.

Her literary career, however, seemed in no way to interfere with her advancement in vital

piety. Had her religion partaken, in a larger degree, of the joys of faith, and the pleasures of hope, it would have been worthy of universal imitation. Yet, even in these particulars her "path was like the shining light, which shineth more and more unto the perfect day." She seemed to cherish a deep jealousy of the deceitfulness of her heart, and often declined the expression of her religious feelings, for fear of sinking into a common-place hypocrisy. To a friend she thus writes, who endeavoured to console her under her spiritual depression:—

"I dread, much more than total silence, falling into a common-place, technical style of expression, without real meaning and feeling; and thereby deceiving both myself and others. I well know how ready my friends are to give me encouragement; and how willing to hope the best concerning me; and as I cannot open to them the secret recesses of my heart, they put a favourable construction on every expression. You will not impute it to a want of confidence, though I cannot speak generally on this subject. **** Yet, I do hope that I have of late seen something of the vanity of the world; and increasingly feel that it cannot be my rest. The companions of my youth are no more:---our own domestic circle is breaking up:---time seems

every day to fly with increased rapidity; and must I not say, 'the world recedes?' Under these impressions, I would seek consolation where only I know it is to be found. I long to make heaven and eternity the home of my thoughts, to which, though they must often wander abroad on other concerns, they may regularly return, and find their best entertainment. But I always indulge with fear and self-suspicion in these most interesting contemplations; and doubtless, the enjoyments arising from them belong rather to the advanced Christian, than to the doubting, wandering beginner. I am afraid I feel practically, rather than piously, on these subjects; and while I am indulging in vain conjectures on the employments and enjoyments of a future state, I must envy the humble Christian who, with juster views, and better claims, is longing 'to depart and be with Christ.' Nor would I mistake a fretful impatience with the fatigues and crosses of life, for a temper weaned from the world. I could, indeed, sometimes sing:

'I long to lay this painful head,
And aching heart, beneath the soil;
To slumber in that dreamless bed
From all my toil!

And I have felt too these lines:

'The bitter tear—the arduous struggle ceases here—
The doubt, the danger, and the fear,
All, all, for ever o'er."

"But these feelings, though they may afford occasional relief, I could not indulge in." vol. i. p. 100.

In 1817, Miss T.'s distressing doubts as to her personal religion forsook her, "and she admitted joyfully the hope of salvation." She immediately improved this gracious interposition on the part of her heavenly Father, by publicly professing her faith as one of Christ's disciples; and in the month of October, 1817, was united to the church at Ongar, in Essex, under her father's pastoral care.

Upon this solemn occasion, she wrote the following impressive letter to her sister:

"My mother told you of my having joined the church. You may have supposed that I was frightened into it by my complaint; but I feel thankful that this was not the case, for it was not till after I had consulted Mr. Cline that I felt any alarm about it; nor had I, before, any idea of its being of a formidable kind. My mind, all the summer, had been much in the state it has been in for years past; that is, unable to apply the offer of the gospel to myself, and all confusion and perplexity when I attempted to do so. One evening,

(about three weeks before going to London for advice,) while alone in my room, and thinking on the subject, I saw, by an instantaneous light, that God would, for Christ's sake, forgive my sins. The effect was so powerful, that I was almost dissolved by it. I was unspeakably happy; I believed, that had I died that moment, I should have been safe. Though the strength of the emotion soon abated, the effect in a great degree remained. A fortnight afterwards, I told Isaac what had taken place,and he urged me to be proposed immediately to the church. It was in this state I went to London; and when I heard what was to me wholly unexpected, I could not but consider the change in my feelings as a most kind and timely preparation for what, but a few weeks before, would have overwhelmed me with consternation and distress. As it was, I heard it with great composure, and my spirits did not at all sink till after I returned home. Since then, I have had many desponding hours from the fear of death. The happiness I enjoyed for a short time, has given place to a hope which, though faint, secures me from distress." ---Vol. i. p. 164.

During all this, while the seeds of disease were making rapid progress in a frame naturally delicate, she was much affected by the death of her uncles, the Rev. James Hinton,

of Oxford, and Mr. Charles Taylor, of London; and thought within herself that these heavy strokes had not come alone. Her anticipations were but too correct; for in a few months after the death of her uncle in London, she was herself conveyed to her long home. She bore her afflictions, though of the most excruciating kind, with most exemplary fortitude and patience:---

"Though she had, at this time, become incapable of long-continued religious exercises, yet, to the last day of her life, her stated times of retirement were observed by her usually in the evening. By her request, her brother read to her some portion of Scripture, and a few pages of Bennett's Christian Oratory---a book she highly valued. On these occasions her conversation, though not elevated by the language of unclouded hope, frequently contained expressions of a humble and growing trust in the power and grace of the Saviour." ---Vol. i. p. 187.

In her last moments one of her brothers arrived from London. To him she spoke with the most emphatic earnestness, professing, very distinctly, the ground of her hope, and the deep sense she then had of the reality and importance of eternal things. Her voice was now deep and hollow, her eyes glazed, and the dews of death were on her features; but her

recollection was perfect, and her soul full of feeling. While thus sitting up, and surrounded by her family, in a loud but interrupted voice, she said, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff they comfort me."

Soon afterwards she repeated, with the same emphasis, the verses of Dr. Watts:—

> "Jesus, to thy dear faithful hand
> My naked soul I trust;
> And my flesh waits for thy command
> To drop into the dust."

Repeating with intense fervour the words,

> "Jesus, to thee my naked soul,—
> My naked soul I trust."

Calm and tranquil to the last, she breathed her redeemed and happy spirit into the bosom of her exalted and compassionate Saviour. Thus lived, and thus died, one of the sweetest of writers, and one of the most interesting of Christians.

THE REV. JOHN RYLAND, D. D.

Dr. Ryland was born A. D. 1753, January 29th, at Warwick, where his venerable father exercised his ministry for some years; from whence he removed to Northampton.

The most remarkable particular recorded in his infancy, is his early proficiency in the Hebrew language, which was such, that he read a chapter of the Hebrew Bible to the celebrated Hervey, before he was five years old. About his thirteenth year, he became deeply impressed with religious concern; and without any thing very singular in his experience, his convictions ripened into genuine conversion, and he was baptized on a profession of his faith in his fourteenth year. At the request of the church, he began to exercise his ministerial gifts in his seventeenth year; and after continuing to assist his father for some years, he was ordained co-pastor with him in the year 1781. In this situation he remained for some time; when, on

his father's removal from Northampton, he became sole pastor, until the year 1793, when he received an unanimous invitation to the joint offices of President of the Bristol Education Society, and Pastor of Broadmead. How he conducted himself in the first scene of his labours, many living witnesses can attest: suffice it to say, that his ministry during that period was eminently acceptable and useful. During his residence at Northampton, he was "*in labours more abundant:*" far from confining his ministry to a single spot, he diffused its benefits over a wide circle, preaching much in the surrounding villages; and though, on his removal to Bristol, his numerous avocations rendered his ministerial exertions less frequent, he may justly be considered, on the whole, as one of the most laborious of pastors. He preached, during his whole career, not less than eight thousand six hundred and ninety-one sermons, and at two hundred and eighty-six distinct places.

If, as a preacher, he never attained the highest summit of popularity, he was always heard with attention. His ministry was replete with instruction, and not unfrequently accompanied with an unction which rendered it irresistible. As he possessed none of those graces of elocution and manner which secure superficial applause, he was always most

esteemed by those who heard him the oftenest; and his stated hearers rarely if ever wished to exchange the voice of their pastor for that of a stranger. His address was such as produced an instantaneous conviction of his sincerity. It displayed, even to the most superficial observer, a mind infinitely above being actuated by the love of applause; a spirit deeply imbued with a sense of eternal realities, and ready to pour itself forth as a libation on the sacrifice of the faith and obedience of his converts. The effect of his discourses, excellent as they were in themselves, was prodigiously heightened by the veneration universally felt for his character, and the just and high estimation entertained for his piety. Piety, indeed, was his distinguished characteristic, which he possessed to a degree that raised him inconceivably above the level of ordinary Christians. Devotion appeared to be the principal element of his being: it was next to impossible to converse with him without perceiving how entirely it pervaded his mind, and imparted to his whole deportment an air of purity, innocence, and sanctity, difficult for words to express. His piety did not display itself in a profusion of religious discourse, nor in frequently alluding to the interior exercises of his mind on spiritual subjects. He was seldom known to speak of his religious joys or sorrows: his devotional feelings were too deep

or too sacred to suffer themselves to evaporate in ordinary conversation. His religion appeared in its fruits; in gentleness, humility, and benevolence; in a steady, conscientious performance of every duty, and a careful abstinence from every appearance of evil. As little did his character partake of the ascetic. It never entered into his thoughts that religion was an enemy to the innocent pleasures and social endearments of human life, of which he entertained a high relish, and which his constant regard to the Deity rendered subservient to piety, by the gratitude which they inspired, and the conviction which they deepened of the divine benignity. His love to the great Supreme was equally exempt from slavish timidity and presumptuous familiarity: it was an awful love, such as the beatific vision may be supposed to inspire, where the worshippers veil their faces in that presence in which they rejoice with ecstatic joy. As he cherished a firm persuasion that the attributes of the Deity ensure the production of the greatest possible sum of good, in comparison of which, the quantity of natural and moral evil permitted to remain vanishes and disappears, his views of the divine administration were a source of unmingled joy; while his profound sense of the essential holiness and justice of the Supreme Ruler, kept alive those sentiments of penitence and humility, to which

too many *optimists* are strangers. "*He feared the great and terrible name of the Lord his God.*"

Humility was, in fact, the most remarkable feature of his character. It was depicted on his countenance, his manners, his language; it pervaded almost every thing he said or did. He might most truly be said, in the language of Scripture, to be "*clothed*" with it. The mode in which it operated, was at the utmost remove from the shallow expedients adopted by those who vainly attempt to secure the praise of that quality, without possessing it. It neither prompted him to depreciate his talents, nor to disclaim his virtues; to speak in debasing terms of himself, nor to exaggerate his imperfections and failings. It taught him the rarer art of forgetting himself. His readiness to take the lowest place, could only be exceeded by the eagerness of all who knew him, to assign him the highest; and this was the only competition which the distinctions of life ever cost him. His modesty was such, that the praises he was most solicitous to merit he blushed to receive; and never appeared so disconcerted and embarrassed, as when he was necessitated to hear his own commendations. Hence it will be easily inferred, that he was completely exempt from the jealousy of superior talent or reputation; that it gave him not a

moment's uneasiness to find himself eclipsed, and that he was the ardent admirer and panegyrist of the mental endowments in which he was most deficient. Though he had neglected to cultivate the powers of his imagination, and was little distinguished for the graces of style, no one was ever more disposed to admire them wherever they were conspicuous. The candour and benignity of his mind prepared him to embrace every kind of intellectual superiority; to rejoice in every display of talent, devoted to the interest of religion; and to derive exquisite gratification from the operation of those qualities and powers, to which he made the least pretension. His enjoyment of intellectual repast was not impaired by the consciousness of not having contributed to furnish it; and his virtue was thus its own reward, by enabling him to reap the harvest, where he neither sowed the seed, nor prepared the soil.

If any man ever practised the gentleness of Jesus Christ, it was certainly our lamented friend. Possessed of a temper naturally quick and irritable, he had, by the aid of reason and religion, so far subdued that propensity, that it was rarely suffered to appear; and when it did, it was a momentary agitation, which quickly subsided into kindness and benignity. His sensibility was exquisite. There were a numerous class of subjects to which he could

rarely advert without tears. The bare recurrence to his mind of the great objects of religion, was sufficient to produce a gush of tenderness; so entirely was his heart softened, that it might be truly styled "*a heart of flesh.*" Nor was his sensibility confined to religion. It pervaded the whole system of his life, producing a quick and powerful sympathy, not only with his own species, but with the whole circle of animated nature, the properties of which he took great delight in investigating, and in tracing the exquisite contrivance of its benevolent Author for its preservation and enjoyment.

"Justice to his memory will not permit me," says Mr. Hall, "to suppress the mention of that strict and inviolable regard to truth, which he preserved in all his words and actions. He would never allow himself to employ those exaggerations and colours in the narration of facts, which many who would shudder at a deliberate falsehood freely indulge, some for the gratification of their passions, or the advancement of their interests, and others purely from the impulse of vanity, and a wish to render their narratives more striking and their conversation more poignant. Whatever Dr. R. affirmed, was, as far as his knowledge extended, as certain as an identical proposition: nor was he satisfied with the substantial truth of what he asserted;

he was so anxious that the impression he conveyed should exactly coincide, as well in its degree, as in kind, with his internal conviction, that, if it be possible, he was too tenacious of truth, and may be said to have carried his scrupulosity too far. I have often been amused at observing the compass he would fetch, and the circumlocutions he would have recourse to, in the narration of facts, rather than incur the possibility of misrepresentation or mistake.

"Few men have exhibited more unequivocal proofs of candour. Though a Calvinist in the strictest sense of the word, and attached to its peculiarities in a higher degree than most of the advocates of that system, he extended his affections to all who bore the image of Christ, and was ingenious in discovering reasons for thinking well of many who widely dissented from his religious views. No man was more remarkable for combining a zealous attachment to his own principles with the utmost liberality of mind towards those who differed from him; an abhorrence of error, with the kindest feelings towards the erroneous. He detested the spirit of monopoly in religion, and opposed every tendency to circumscribe it by the limits of party. His Treatise on Baptism furnishes a beautiful specimen of the manner in which religious controversy should be conducted on a subject on which the combatants on both sides

have frequently disgraced themselves by an acrimony and bitterness, in an inverse proportion to the importance of the point in debate. His love of good men of every nation, sect, and party, was fervent and disinterested; nor was it confined to the bounds of his personal knowledge; it engaged him in a most affectionate correspondence with many eminent persons in remote quarters of the globe, whom he never saw, so signally was he prepared for sitting down with Abraham, Isaac, and Jacob, in the kingdom of heaven, where the whole assembly of the church of the first-born will be convened before the throne of God and the Lamb.

"In addition to his other excellencies, none, who were honoured with his intimacy, will fail to recollect his diligence in the improvement of time, of the value of which he entertained too deep a sense, to allow any part of it to run to waste. By the practice of early rising, and a most exact distribution of his hours to their respective employments, he continued to husband a treasure, which no one is permitted to squander without severely repenting it, though that repentance may possibly arrive too late. Employing every day as if it were the last, and subjecting every portion of time to a religious regulation, he '*worked out his salvation with fear and trembling.*' From taste as well as from principle, he was warmly attached to order and

method, which he extended to the minutest particulars. Thus the transactions of his whole life lay before him, by looking back on the turns and vicissitudes of which, he was accumulating fresh materials for gratitude, and acquiring new lessons of prudence and piety.

" In respect to his literary character and attainments,—he was a scholar from his infancy; his attainments in the Hebrew language were profound; he had a general acquaintance with the principles of science; and his reading was various and extensive. As he was extremely addicted to study and meditation, so his mental opulence was much greater than his modesty would permit him to reveal; his disposition to conceal his attainments being nearly as strong as that of some men to display them.

" He had a passion for natural history, in the pursuit of which he was much assisted by the peculiar structure of his eyes, which were a kind of natural microscopes. The observations he made on various natural productions, without the aid of instruments, were really surprising; and though the peculiarity in his visual organs deprived him of the pleasure of contemplating the sublime and magnificent features of nature, it gave him a singular advantage for tracing her minuter operations.

" But the science in which he most delighted, and to which he bent the full force of his

mind, was theology,---not that theology which is built on human speculations, and supported by scholastic subtleties, but that knowledge of God, and of the mysteries of his will, which shone in the face of Jesus Christ. By the incessant study of the Scriptures, he became "*a scribe well instructed for the kingdom of God, and like a wise householder, was enabled to bring forth out of his treasure things new and old.*" The system of divinity to which he adhered was moderate Calvinism, as modelled and explained by that prodigy of metaphysical genius, the celebrated Jonathan Edwards. For the writings of this great man, and those of his followers, he formed a warm predilection very early, which continued ever after to exert a powerful influence on his public ministry, as well as on his theological inquiries and pursuits. It inspired him with the most elevated conceptions of the moral character of the Deity, to the display of which it taught him to refer the whole economy of providence and of grace, while he inculcated the indispensable duty of loving God, not merely for the benefits he bestows, but for what he is in himself, as essential to true religion. Hence, he held in abhorrence those pretended religious affections which have their origin and termination in *self*. Whether or no he attached an undue importance to these speculations, and rendered

them occasionally too prominent in his public ministry, it is certain that they effectually secured him from the slightest tendency to Antinomianism, and contributed not a little to give purity and elevation to his religious views. The two extremes against which he was most solicitous to guard his hearers, were Pelagian pride and Antinomian licentiousness; the first of which he detested as an insult on the grace of the gospel; the last, on the majesty and authority of the law*."

This venerable man, after experiencing a very gradual decline of strength for several years preceding, closed his course on Wednesday, May 25, 1825; when the petition he had often uttered during his sickness—"that the Lord would grant him an easy and gentle dismission into his heavenly kingdom"—was mercifully answered, and he fell asleep in Jesus with a serenity that no language can adequately describe.

The frame of his mind, throughout his last illness, was eminently that of lowly and penitent devotion. The expressions that fell from his lips, in reference to his own character and prospects, strongly exhibited his habitual modesty and self-diffidence: but he was employed far more frequently in offering brief and em-

* See Mr. Hall's admirable Sermon for the Doctor.

phatic petitions to the throne of the heavenly Majesty. The verse, " My flesh and my heart faileth, but God," &c. was often on his lips when alone, and repeated, as was customary with him, generally in the Hebrew original. One of his affectionate daughters remarked, " You have no doubts or fears, papa!" to which he replied, " I cannot say I have, but great cause for self-abasement." The Scriptures, which had long dwelt richly in him, furnished him with the materials for devotion, as well as grounds for support.—" Holy Spirit, take of the things of Christ, and shew them to my soul." " Lord, direct my heart into the love of God," &c. " Lord, pity me, and lay me low in the dust at thy feet, for Jesus' sake." These, and similar expressions, attested the humble, holy reverence with which he waited for the coming of his Lord; proving, before he mingled in their society, how much in spirit he resembled those exalted beings who veil their faces while standing around the throne of God.

THE

REV. DAVID BOGUE, D. D.

DAVID BOGUE was born on the 1st of March, 1750. He was the fourth son of John Bogue, Esq. laird of Halydown, Berwickshire, a little to the north of the boundary line which divides Scotland from England, and of Margaret Swanston, his wife. These exemplary individuals were the parents of twelve children, and possessed at once of eminent piety and great respectability, they were solicitous to give them a religious and classical education, which prepared their sons for those learned professions, to which they afterwards devoted themselves. David was instructed in classical learning at the grammar-school of Eyemouth, from whence he removed to Edinburgh, where it is believed he studied first at the High School, and subsequently at the University, nine or ten years, with a view to the Christian ministry, and took the degree of M. A. which well became him. During his residence in

this city, the laborious diligence, and the pious deportment he displayed, attracted the notice, and secured the regard of many respectable individuals. Having been licensed to preach in connexion with the Presbyterian Church, he delivered his first sermon in 1772; but was not ordained by its ministers, as some difficulties arose in his mind, which led him to prefer the Independent mode of church government. This circumstance, it is presumed, brought Mr. Bogue to England, and conducted him towards those spheres of usefulness, which he subsequently filled with such eminent advantage to this kingdom and the world. It appears, that in 1774, he became associated with his countryman, the Rev. William Smith, who was pastor of an Independent church, which then assembled in Silver Street, London, and the head of a large and respectable boarding-school, at the Mansion House, Camberwell. Mr. Bogue became the assistant of this gentleman, both in his academical and pastoral labours, and preached at Silver Street every Sabbath morning for three years, when an event transpired at Gosport, which led to that connexion he so long retained with honour to himself and usefulness to the church. The Rev. James Watson had been ordained the pastor of the ancient church at Gosport, after the decease of the Rev. T.

Williams in 1771; but having been devoted to the profession of the Christian ministry by the partiality of his father, the Rev. Dr. Watson, as was too frequently the case at that period, there is reason to fear, that he entered upon its sacred duties simply to fulfil the requirements of the profession in which he was engaged, and destitute of that devout preference for his work, and that elevation of soul in it, which are indispensable to a successful discharge of the ministry amongst Protestant Dissenters. The congregation very naturally, therefore, became dissatisfied with his services, and a large number of the members separated from his charge, and invited Mr. English, afterwards of Wooburn, Bucks, to minister to them. In a short time Mr. Watson became altogether dissatisfied with his own ministerial character, and resigned it to prosecute the study of the law, in which profession he at length arose to the judicial bench.

Upon his relinquishment of the pastoral charge, Mr. Bogue was recommended to the church, and a deputation was prudently sent to London to hear him, who having enjoyed several opportunities of judging of his pulpit talents, reported so favourably to their brethren, that he was invited to supply there, and his services being highly acceptable, he was chosen to the pastoral office, and was ordained

at Gosport, June 18, 1777. When Mr. Bogue came to Gosport, the congregation was very small; but he had laboured there only for a short time, ere he gained the esteem of those who had separated from his church whilst under Mr. Watson's care; and Mr. English, therefore, with eminent disinterestedness, called his flock together, and suggested to them, that as a pastor was now chosen by the society to which they originally belonged, in whom they might all unite, the cause of their separation ceased to exist, and he therefore felt it his duty to resign the pastoral charge over them. The intention of Mr. English being known to Mr. Bogue, he advised his flock to address a kind letter to their former brethren, at the same juncture, inviting them to return. They accepted the invitation, which terminated their separation, in a manner most honourable to all the parties concerned.

Mr. Bogue had not long been settled at Gosport, when a very powerful inducement was held out to him, to quit the Independent denomination, and become a Presbyterian minister in his native country. An offer was made him through the influence of Mr. Dundas, afterwards Lord Melville, of one of the principal churches in the city of Edinburgh, which he, in course, declined; for after Mr. Bogue had formed a deliberate judgment of the course

of duty which he ought to pursue, he was not the man to swerve from it, though flattered by statesmen, or tempted by wealth. The meeting-house at Gosport was old, and in an obscure situation; but in a few years, Mr. Bogue's ministry proved so generally acceptable and useful, that a new and commodious chapel was erected for him, which was at that time one of the largest in the county. It was the happiness of his valued parents to enjoy the satisfaction of hearing, that his ministerial course was prosperous and effective. His father died in 1786; but his mother continued till 1805, cheered by his filial piety and his advancing usefulness.

In 1789, George Welsh, Esq. of London, banker, who had been long associated with his munificent friend, Mr. Thornton, of Clapham, in the support of Mr. Cornelius Winter's private academy for young ministers at Painswick, Gloucestershire, resolved to make a similar attempt in the South of England, and he was directed to Gosport, by the attractive force of the wisdom and the worth of the pastor of the church there, who was pointed out by the finger of Providence, as the fit person to direct the studies of those who, desiring the office of a bishop, desire a good work. He therefore proposed to Mr. Bogue, that he should undertake the education of three young men for the

ministry, at his expense. With this request he complied, and thus Mr. Welsh became the founder of an academy, which, though its term of study was limited, and its apparatus of education incomplete, yet, under the presidency of a master mind, like that of its tutor, has been for nearly forty years eminently successful in producing some of the ablest ministers with which our churches are at present blessed.

About this time the mind of Mr. Bogue became powerfully affected with the conviction, that it was the duty of Protestant dissenting churches to attempt something for the conversion of the heathen to Christianity, and he embraced every opportunity in the pulpit, and in private conference, to mourn over their neglect, and to urge all around him to prayer and labour in this great cause. Whilst it would be folly to attribute to Mr. Bogue the discovery of a principle, which burned in the bosoms of several nonconformist ministers, which was subsequently proposed to the churches by Dr. Doddridge, and which, in our own days, animated at the same moment the minds of Williams, Carey, and Horne, yet Mr. Bogue was providentially placed in circumstances peculiarly favourable to its exhibition, and thus has the honour of being amongst the very first, in modern times, to advocate this great but long

neglected duty. It is usually supposed, that our brethren of the Baptist denomination were instrumental in exciting public attention to this momentous subject, and to them indeed must be awarded the honour of precedence in direct and practical effort—for their Society was formed at Kettering, in October 1792; but on the 30th of March, in that year, Mr. Bogue preached at Salters' Hall, in London, the anniversary sermon before "the Correspondent Board of the Society in Scotland for Propagating Christian Knowledge in the Highlands and Islands," and he availed himself of this favourable opportunity to press the topic on his hearers, and afterwards, for the sermon was published, on his readers. This excellent and animated discourse made a deep and wide impression, and, together with other co-operating circumstances, tended to produce a general conviction, that little had been done for the conversion of the heathen world, and that it was the duty of every Christian to aim at the cultivation of this highly important field. The subject continued to occupy his mind till 1794, when he visited the Tabernacle at Bristol, and was associated with the Rev. J. Steven, then minister of Crown Court Chapel, London, as his colleague; and to him, in company with Mr. Hey, then minister of Castle Green Meeting, Bristol, he disclosed his plans, and it was

agreed he should write a paper recommending missions to the heathen, and obtain its insertion in the Evangelical Magazine; it therefore appeared in the number of that work for September 1794, addressed "*To the Evangelical Dissenters who practise Infant Baptism.*"

The scriptural argument, the forcible appeals, and Christian benevolence of this letter, excited a sacred ardour in the minds of thousands. Dr. Edward Williams, then of Birmingham, replied to this address in the Evangelical Magazine, stating, that missionary objects had been recommended by the Warwickshire Associated Ministers to their people, in a circular letter, dated June 1793. At length, on the memorable 4th of November, the first concerted meeting was held; it was a small, but glowing circle of ministers of various connexions and denominations, who resolved, on the most liberal principles, to embark in this holy enterprize. The opening of the year 1795 was occupied in preparing and circulating several interesting letters to ministers and churches, which are happily preserved in "The introductory Memorial respecting the Formation of the Missionary Society." On Tuesday, the 22d of September, 1795, at Spa-Fields Chapel, in the midst of a multitude, powerfully excited by the novelty and benevolence of the object, the Society was formed; meetings for worship

and business occupied the two following days, and on the Thursday evening, Mr. Bogue preached at Tottenham Court Chapel, an able sermon, entitled, " Objections against a Mission to the Heathen Stated and Considered," in which his manly sense, sanctified benevolence, and vigorous faith in the promises of God, are conspicuously displayed. In his closing sentence, his faith seems to have attained an elevation, which led him to anticipate the verdict of coming generations, respecting the transactions in which he was then engaged—anticipations which it is only necessary to transcribe, to convince every reader how happily they have been realized.

" This year will, I hope, form an epoch in the history of man; and from this day, by our exertions, and by the exertions of others whom we shall provoke to zeal, the kingdom of Jesus Christ shall be considerably enlarged, both at home and abroad, and continue to increase ' till the knowlege of God cover the earth as the waters cover the sea.' When we left our homes, we expected to see a day of small things, which it was our design not to despise, but to cherish with fond solicitude. But God has beyond measure exceeded our expectations: he has made a little one a thousand, and has inspired us with the most exalted hopes. Now we do not think ourselves in danger of being

mistaken when we say, that we shall account it through eternity a distinguished favour, and the highest honour conferred on us during our pilgrimage on earth, that we appeared here, and gave in our names among the *Founders of the Missionary Society*, and the time will be ever remembered by us, and may it be celebrated by future ages, as the ÆRA OF CHRISTIAN BENEVOLENCE."

Amongst other calumnies which were circulated against the founders of the Missionary Society, was the ungenerous imputation, that they were ready to transport their brethren to ungenial climates, to labour amongst savage and heathen nations, while they continued to enjoy the delights of home. This reproach was as untrue as it was unkind, for Dr. Bogue joined with his friends, the Rev. Greville Ewing, and the Rev. William Innes, about the year 1796, in several memorials and petitions to the Directors of the East-India Company, requesting permission that they and their families might go to Bengal, and devote their future years to the propagation of the gospel in our Hindoo empire. These repeated requests were most peremptorily refused, though made in language of earnest expostulation and Christian eloquence: one of these memorials was printed in their joint names, and circulated amongst leading and

influential persons: and though no immediate effect resulted from it, yet it abides a monument of the personal devotion of its authors to the missionary work, and doubtless contributed to diffuse opinions, which have since so happily changed the policy of the Honourable Court. Though shut out from foreign labours, his assiduous application to study, especially in foreign theology and biblical criticism, was continually enlarging his capacity for usefulness at home, and this literary diligence could not be concealed. On the death of Mr. Welsh, the patron of Gosport Academy, it was found that he had made no provision for its continuance by bequest; and therefore that useful institution would have ceased, but for the reputation of its tutor, which commanded the liberal support of several friends till 1800, when Robert Haldane, Esq. of Edinburgh, a gentleman of distinguished intelligence and Christian philanthropy, proposed to subscribe 100*l.* annually, one fourth of the expense, towards the support of ten additional students, if the churches in Hampshire would supply the remaining sum requisite for their education and support. This was accepted; and the County Association of Hampshire has continued to patronize the institution to the present time.

Amongst other schemes of usefulness, which arose out of the religious excitement produced

by the establishment of the Missionary Society, was the admirable plan of a Religious Tract Society, "to print and distribute small pieces on subjects purely religious." This valuable institution was founded in May, 1799, and the subject of this memoir took a prominent part in describing its character, and asserting its claims. He penned the first Tract in the Series, *An Address to Christians, recommending the distribution of cheap Religious Tracts*, in which he proclaims, that "PURE TRUTH" is to be the exclusive subject of its publications; and adds, "nor should any worldly scheme be interwoven with the truth, nor attempted to be concealed under its folds. Here should not be seen the slightest vestige of any carnal end, in any form, or for any purpose, however laudable some may think it; nothing but divine truth, unmingled, unadulterated, and pure, as it came from heaven, fit for the whole human race to imbibe." Such wise principles naturally commended their author to the managers of this catholic society, and they requested him to advocate its cause from the pulpit of Dr. Hunter, where he preached an able sermon, in May, 1800, from Psalm xliii. 30, and which discourse he afterwards gave to the public, entitled, "*The Diffusion of Divine Truth;*" in which he re-asserts those principles which cannot be too much enforced

on the attention of the religious public at the present moment.

About the same time, the Missionary Society's Directors wisely resolved to place their future missionaries under a course of preparatory studies; and in deliberating on the best means of establishing the proposed seminary, they observe, in their report for 1801, "The superintendence of a person of eminent abilities, of exemplary piety, and of a true missionary spirit, seemed to be an acquisition, first in order and importance in this business. With these views, they were directed to their reverend brother, Dr. Bogue, whose laudable zeal and efficient labours they have before acknowledged and recorded, and whose disposition to promote the designs of the Society, and his devotedness to the cause of God, were again manifested by his consenting to accept the office of Tutor to the Missionary Society." He therefore added to his other lectures a course suited to form ministers for foreign missions, and three students were, for this purpose, immediately placed under his care.

The public mind had been powerfully excited by the entire abolition of papal authority in France, and the Directors of the Missionary Society felt, in common with all pious minds, that if the fabric of superstition had been demolished in that country by the

hand of infidelity, it could never be the design of Divine Providence, that infidelity should acquire a permanent influence over the popular mind; and they were, therefore, called to deliberate what was their duty, as Christians, towards their unhappy neighbours. The state of political hostility which subsisted between the two countries, prevented, at that time, all personal intercourse: it was therefore suggested, we believe, by Dr. Bogue himself, that it was most important to circulate, in France and Belgium, a large edition of the French New Testament, with a suitable preliminary dissertation on the evidences of its divine inspiration. This proposal was deemed important, and its projector was naturally requested to prepare the intended introduction. This led to the publication of his "*Essay on the Authority of the New Testament;*" a work which condenses a great mass of evidence into a small volume, and places it in a most perspicuous and convincing light, and which claims the attentive perusal of every intelligent Christian.

The providence of God having, however, by the cessation of a destructive war between this country and France, in October, 1801, unexpectedly opened that country to the agents of the Missionary Society, it was resolved to send a deputation to Paris and the departments, to promote the intended publication.

Dr. Bogue had travelled, when young, in France and the Netherlands, and having acquired a command of the French language, was too well qualified and too deeply interested to be overlooked; he therefore was appointed, with other gentlemen, to this difficult mission. They, however, succeeded beyond their best hopes; a respectable member of the Legislative Assembly engaged to translate the Essay into French; and an Italian Bishop, disgusted with the absurdities of papacy, was willing to engage with his Protestant fellow Christians, by translating it into his own language. Many other plans of extensive promise were suggested by the Deputation on its return, but the short duration of peace closed again those fields of usefulness which had been opened before them.

The neglected and deplorable state of our sister country, Ireland, justly attracted the attention of English Protestants at the close of the year 1806, and led to the formation of the Hibernian Society, for the diffusion of religious knowledge in Ireland. The committee were intreated, by their Irish correspondents, to send to that country a Deputation to obtain the required information on the spot; and in the summer of 1807, Dr. Bogue was associated with the Rev. Messrs. Charles and Hughes, and S. Mills, Esq. in visiting it. The tour

occupied the party about a month, and it designedly lay through some of the most miserable and unfrequented districts. In the cities, they obtained that class of information, which the cabins of wild Connaught could not furnish; and the result of the whole was presented to the public under the title of "*Report of a Deputation from the Hibernian Society, respecting the Religious State of Ireland,*" and produced an impression upon the public mind, powerful enough to place that Society amongst the most effective for the reformation of the popish inhabitants of that country.

In 1808, appeared the first volume of an extensive work, *The History of Dissenters from the Revolutiou in* 1688, *to the year* 1808, executed jointly by Dr. Bogue, and his friend and early pupil Dr. Bennett, which was followed, in the course of the four succeeding years, by three other volumes, which completed the design.---"I cannot," says Mr. Griffin, "refrain from expressing an opinion, that there are more important general principles connected with the welfare of the State, the prosperity of the kingdom of Christ, and the good of the world, in those four volumes, than are to be found in any work of a similar extent."

Dr. Bogue accompanied his friend and fellow-labourer, Dr. Bennett, in the summer of 1816, in a journey through the kingdom of the

Netherlands, in the service of the Missionary Society; and his presence every where inspired that veneration and esteem which his character justly claimed.

A valuable and characteristic volume of *Discourses on the Millennium* was given to the public, by Dr. Bogue, in the close of 1818. They were first delivered, at various intervals, to his own people, as one of those many valuable courses of sermons with which they were favoured, and which must have been especially interesting to those candidates for missionary labours who were privileged to hear them.

Dr. Bogue's mind was ever engaged with some important plan of usefulness. In May, 1820, he favoured several religious miscellanies, with an important *Proposal for establishing a University for Dissenters,* which excited much discussion and which, doubtless, contributed much to prepare the minds of opulent Dissenters to unite in the establishment of that University which, we hope, will ere long grace the metropolis. These extensive and varied engagements did not, however, abstract his mind from local duties.

As a pastor and a neighbour, his labours and usefulness were abundant. To employ again the language of Mr. Griffin, than whom no one is better prepared to give a testimony to

his labours, "The efficiency of his character was powerfully experienced in the County Association, which he was the mean of forming, strengthening, and invigorating. His attendance with the ministers, his advice, prayers, and preaching, were highly beneficial to all the congregations in the county and its vicinities. It is a pleasing and grateful subject of recollection, that within the period of his residence in Gosport, the congregations, in all the large towns within the County Association, have erected new and far more spacious places of worship; and nearly every chapel in the smaller towns has been considerably enlarged. Since the formation of the Hampshire Society for promoting religion in the county and its vicinity, twenty-one new chapels have been erected, and three buildings fitted for places of worship, within the county, or on its borders, either by the benevolence of individuals, the contributions of congregations, or the direct arrangements of the Society, in towns or villages where the Gospel had not been previously introduced. In eleven of the places alluded to, a church has been formed and regularly constituted; and in seven of those places there is a resident ordained minister, supported almost solely by the congregation. In all these places there is a Sunday School, conducted by the gratuitous instructions of persons in the

neighbourhood. In the production of these gratifying effects, much must undoubtedly be attributed to the counsel and influence of Dr. Bogue."

Dr. Bogue was united in marriage to Miss Charlotte Uffington, in 1788, a lady generally esteemed for her amiable spirit, intelligent mind, agreeable manners, and decided piety. They had a family of four sons and three daughters, who were successively devoted to the Lord in baptism by their friend Dr. Winter; and their parents were faithful to discharge the solemn obligations which that ordinance involves. Amidst abounding labours, Dr. B. did not neglect his household; and it was his happiness to see them growing up to manhood around him, with accomplished and sanctified minds. These pleasures were, alas! but of short continuance; for, says Mr. James, "during the latter period of his life, he was severely tried by domestic affliction, and was thus placed in a situation which afforded him an opportunity of uniting the milder beauty of the passive graces with the bold energy of the active virtues. About eleven years ago, he was deprived by death of one of his sons, who sunk to the tomb at the age of twenty-two: about the same time, his eldest daughter, having married a respectable minister, crossed the Atlantic, and settled in America. Three

years since, the destroyer of our family circles entered his habitation a second time, and laid another of his sons in the grave. This venerable minister, then nearly seventy-three years of age, equally removed from unmanly stoicism and unchristian sorrow, preached a funeral sermon for his own child, in which all the father appeared supported and hallowed by all the saint. Of these two interesting young men, a touching memoir was drawn up by one of the surviving brothers, which, together with the funeral sermon just alluded to, was printed for private circulation. Mr. David Bogue, the author of this beautiful piece of biography, was then the classical tutor in the academy over which his revered father presided; of which office he discharged the duties with singular ability, and will ever be remembered with delight and gratitude, by those who enjoyed his instruction. About a year and a half ago, Mrs. Bogue, whose constitution never recovered the shock it received by the death of her sons, followed them to the sepulchre, and left her bereaved husband to prove by experience, that there is a woe for mortals, far more bitter than the loss of children. David, who had devoted his fine talents to the legal profession, and bid fair to be a bright ornament of the English bar, was destined to be the next victim. Alas! he too, like a lovely flower,

broken on its stem, just when putting forth its full-blown beauty and its richest fragrance, was smitten by the rude hand of death; and fell, with all his youthful honours, on the ashes of his mother and his brothers. But how did the father bear this four-fold bereavement? Like one that recognized in every stroke the appointment of a God who, however seemingly severe in his dealings, or really mysterious in his schemes, is always wise, and just, and good: like one who knew that his own approaching dissolution would soon restore to him those dear friends, torn from him by the ruthless hand of 'the last enemy.' His unmarried daughter still remained, like a ministering angel, to comfort him in his old age, to be the companion of his home, and a light in his dreary habitation; but the assiduities of filial love, and the tender offices of sisterly affection, which had been performed at the dying beds of a mother and three brothers, were too much for her strength, and she too sunk on the bed of sickness. Her father, though called to endure the affliction of seeing her suffer, and of anticipating her removal, was spared this last woe. Never were afflictions borne with more dignified grief, or more Christian submission. It seemed as if the clouds of sorrow were permitted to collect around his setting sun, to reflect more brightly, as he was retiring

from earth, the varied effulgence of his Christian character."

It had long been the devout prayer and earnest wish of Dr. Bogue, that every town in the county of Hants should enjoy a preached gospel; and for several years before his death, this was happily the case, with only one exception. The inhabitants of Alresford, however, had repeatedly repelled, with determined hostility, its introduction. At length prejudice gave way, a meeting-house was built, and with great satisfaction did he sign a recommendation of its case, which accomplished a fond wish of his heart; and on the day he died, that house of prayer was first occupied for the service of God.

At the close of the academical session at Gosport, last July, Dr. Bogue engaged, as usual, to spend his vacation in the laborious duties of a missionary tour.

"The last time he preached in his own pulpit," says Dr. Winter, "was on Lord's-day, the 7th of August. On that occasion, the twentieth chapter of the Acts of the Apostles, from which the text of this evening is selected, was read at the beginning of the service. He preached on the apostolical benediction, which he had pronounced thousands of times in the course of his ministry: 'The grace of our Lord Jesus Christ, and the love

of God, and the fellowship of the Holy Spirit, be with you all. Amen.' And he took leave of his church at the commemorative Supper of his Lord. The following day, he commenced a missionary journey into Warwickshire and Worcestershire. On his return, he spent one Lord's-day in London, when he preached for his two friends, the Rev. John Arundel and the Rev. George Burder, the Secretaries of the London Missionary Society. On returning home, he found that this place of worship, which had been shut up for repairs, was not ready to be re-opened. On the first sabbath he attended the morning worship in the chapel of ease, where he heard, with much pleasure, the excellent young clergyman who officiates there. In the afternoon and evening, he preached in a neighbouring village, which has been for many years supplied by his students. On the following sabbaths, he preached in his vestry, on the transfiguration of Christ; and on one of them, he administered in the same place the Lord's Supper.

"On Lord's-day, the 16th of October, he finished his public testimony. His subjects of discourse were very memorable. In the morning he preached, at Portsea, a funeral sermon, occasioned by the decease of a relative of the Rev. John Griffin. His text was, 'And not only they, but ourselves also, who have the

first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.' In the afternoon and evening, he addressed a part of his own flock in the vestry, on the character and the translation of Enoch: 'And Enoch walked with God, and he was not, for God took him.'"

The return of the Missionary Meeting for the county of Sussex, in October, induced the friends at Brighton to request his valuable services.

When he left his home to fulfil this engagement on Tuesday morning, 18th of October, his old female servant observed that "her master had not looked and acted so well for a long time."

"There was," says Mr. Goulty, "a peculiar interest and cheerfulness about him on the day he arrived at Brighton, interrupted occasionally by evident indications of pain. The only part which he was able to take in our Missionary services, was the prayer before the sermon, preached by the Rev. George Clayton, on Tuesday evening, the 18th instant, in this pulpit. Those of us who knew him, observed, with much regret, that he was evidently suffering great pain. At the same time it was impossible not to notice a peculiar sweetness and simplicity in his petitions. Oh! had we

known that these would have been his last, how would we have hung upon his lips, and desired a personal interest in his supplications at the throne of grace;---' the effectual fervent prayer of a righteous man availeth much.'

" Late in the evening of the same day, calling me out of the room, he expressed his sorrow that he should be come hither to be ill at my house, and requested that I would procure some surgical attendance. This was immediately done: but the ' sickness was unto death,' and ' the places that once knew him, were to know him no more for ever.'

" During his affliction, Dr. Bogue said but little; but what he did say, was that substance, which might have been greatly attenuated. The nature of his disease, the circumstances of our public engagements, and the fear of intruding upon our time, together with an habitual disposition to make light of his maladies, all operated to induce him to say as little as was necessary; but the strength, and power, and delightful savour of his expressions, and the decision, and calmness, and resignation of his mind, will, I hope, never be forgotten by us.

" Speaking to him of the disappointment which was felt on account of his absence from the public meeting, he said, that this was, no doubt, wisely ordered; and that while those

who were getting old in the service must expect to be prevented, it was a great pleasure to him to see so many young persons, and particularly in the ministry, rising up to succeed them. When, in answer to his inquiries as to the character and spirit of the meeting, he was told, that it was peculiarly interesting and devout; and that the accounts from India, and from the Sandwich Islands, were most encouraging, he said, repeatedly, as if impatient to utter his praise, 'THAT---THAT *is remarkable, I am glad to hear* THAT,'---'THAT is very pleasing,---God IS blessing his own work.'

"Every expression from him was accompanied with some word of gratitude and praise for his mercies.

"On one occasion he said, 'What a blessing it is to be interested in the gospel before such a time as this arrives! We have much to be thankful for.'

"His fervent petitions and fatherly blessing on my leaving him last Lord's-day, before the morning service, were peculiarly affecting and impressive. May God, from sabbath to sabbath, answer his prayer for an extensive blessing on a preached gospel. When on several occasions he was asked if he was comfortable, he replied invariably---'quite so, I thank you, quite so.'---'We fear, Sir, that the time appears

heavy to you, being so much alone.'---'No,' he said, 'I thank you, I prefer it, I am not alone, the Father is with me.'

"When his daughter, Mrs. Parker, communicated to him the opinion of his medical attendants, that there was now no hope of his recovery, he calmly replied, '*Well, my dear, the will of the Lord be done*---Read to me the 32d Psalm;' after which he said, 'now shut the door, and I will pray with you.' This was indeed a father's prayer, consisting entirely of suitable and fervent supplications for himself as a dying believer, and for his children, whom he mentioned severally, *by name*, and commended them to his God and Saviour. He seemed in this prayer to have been very solicitous that his afflicted daughter might recover; and that 'those of the family who should live the longest,' might be the subjects of perpetual care and blessing.

"Soon after this I spent a short time with him, which I regarded as peculiarly sacred:---endeavouring to comfort him, I repeated the promise, '*I will never leave thee nor forsake thee;*' upon which, with an effort of his exhausted strength, but with a delightful energy, he said, 'Ah, remember *that* stands in the *highest character*,' (alluding to the peculiarity in the original of that passage, in which the force of the expression is so strong, that it might

be rendered, '*I will never, never---no, never---never forsake thee.*') To the question, 'Is your mind, my dear Sir, still supported?' he replied, 'Yes, I thank you, I am looking to that compassionate Saviour, whose blood cleanseth from all sin.'---'It is encouraging to us, Sir, to receive the testimony, and to witness the support of the Gospel in those who have long been in the service.' He said, 'Yes, it is valuable, and I am able to say, *I know whom I have believed.*' His state of exhaustion and disease rendered his subsequent words unintelligible; at length he sunk into a stupor, from which he never recovered till his spirit departed, about nine o'clock on Tuesday, 25th October, in the 76th year of his age."*

The character of this truly great and good man, to which it is impossible to do justice in the limited space of the present memoir, may be summed up in the expressive outline of Mr. Griffin's funeral sermon for him;---who shews, that he was great *by comparison*,---great in *capacities*, such as *comprehension, elevation, and condescension;* great *in attainments, literary, theological and christian;* great *in the energy of his character, in the energy of mental application,* of *personal labour,* of *pulpit talents,* and of *public spirit;* great *in goodness;* and finally, great *in*

* See Congregational Magazine for Jan. and Feb. 1826.

effect: the effect of his *conversation* was great, the effect of his *correspondence* was great, and the effect of his *writings* was great. The causes of this greatness of character, he traces to *a good education in early life;* to *an athletic constitution;* to *a concurrence of favourable circumstances;* and to *the distinguishing grace of God.*

THE END.

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